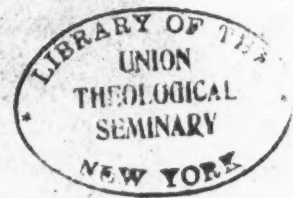


A black and white photograph of a mountain landscape. In the foreground, there are several pine trees, some of which are in shadow. In the middle ground, a calm lake reflects the sky. In the background, a range of mountains with snow-capped peaks is visible under a bright sky.

MOODY BIBLE INSTITUTE MONTHLY

June, 1925



MAY 28 1925

An Annuity of \$200.00 for Ministers

All Requirements of State Laws Are Met

**MOODY BIBLE INSTITUTE
STUDENTS
ARE ELIGIBLE TO
MEMBERSHIP**

\$ 200.00	pension every year, for 5 years, after age 65.
2200.00	for accidental death.
2200.00	for loss of both eyes, both hands or both feet.
1000.00	for loss of one eye, one hand or one foot.
2000.00	for permanent total disability.
100.00	for death from natural causes.
10.00	per week for sickness.
10.00	per week for temporary total disability.

Officers and directors are clergymen of the various denominations. Fully incorporated with representative form of government. Pays for all sickness and accidents. Insurance at cost, only \$2.50 per quarter or \$10.00 per year. All claims paid in full regardless of insurance carried in other companies. No medical examination required. Write for literature and a membership application blank, stating your AGE at last birthday and denomination. Mention Moody Bible Institute Monthly.

The Ministers Protective Society

Meadville, Pennsylvania, U. S. A.

**Gospel
Believer's**

TRACTS

for general distribution. Many kinds. Choice line. "Sow beside all waters." Sample package Gospel tracts or believer's tracts 20c each. Also Bibles, Religious Books, etc. New catalogue with helpful pamphlet sent on application. Please mention this ad. Address—

L. C. HERENDEEN, Bible Truth Depot,
7313 Wade Park Ave., Cleveland, Ohio.

PRAYER WARFARE

Anyone seeking light on this important aspect of prayer may have a free copy of Mr. Charles Usher's book, "Satan Defeated," by writing to:

MR. STANLEY USHER
5 Nicholas Croft, Manchester, Eng.

**"Faith"
"Prayer"
"Guidance"
"Chastening"**

Four of James H. McConkey's Best Known Devotional Booklets

Sent absolutely free to any one interested enough to write for them. Address

SILVER PUBLISHING SOCIETY
Dept. H, 1013 Bessemer Bldg.,
Pittsburgh, Pennsylvania

Spend your vacation this year at the Seventeenth Annual

Willoughby on the Lake, near Cleveland, Ohio

Erieside Summer Bible Conference

July 17th to 26th

Just one hour's ride by trolley from Cleveland. Good auto roads from Buffalo and Detroit.

The Splendid Program provided by the Committee includes the following Teachers, Evangelists, and Missionaries—*Mr. H. A. Ironside*, of Oakland, California, *Rev. P. W. Philpott* of Moody Church, Chicago, *Dean Clifton L. Fowler*, of the Denver Bible Institute, *Revs. J. Rhys Davies* of Sheffield, England, *R. V. Bingham* now returning from the Sudan, *George A. MacKenzie*, of Stratford, Ontario, *Isaac Page*, of Chicago, *A. J. Bowen*, of South Africa, *George Smith* of South America, *Dr. H. Virginia Blakeslee*, of East Africa, *Miss Elizabeth MacKenzie* of Portuguese, West Africa, *F. A. Steven*, of the China Inland Mission, *Rev. W. J. Maynard*, and *Dr. N. Maynard* of the Africa Inland Mission.

Conference Music, and special Music features directed by *Evangelist and Mrs. E. J. Rollings*, and *Mr. and Mrs. Warner R. Cole* of Detroit.

Classes in *Song leading*, *Gospel song interpretation*, *Gospel Solo singing*, and *private classes* by the Detroit Quartet of Musical leaders. Children's session daily.

Reasonable rates at Erieside hotel, Rooms from \$4.00 to \$6.00 per week (one person); Board \$8.50 per week, \$1.50 per day. *Annex Building* for ladies only, *Dormitory* for men only.

Erieside Bible Institute for Girls and Women—

July 3rd to 12th

Good Swimming, Tennis, and other recreations

Day and night steamer service daily. Write at once for *Conference*, and *Girls' Institute* folders containing full information, *Erieside Bible Conference*, Box 96. Willoughby, Ohio, or to

Pastor Herbert MacKenzie

73 Gage Avenue, South, Hamilton, Ontario, Canada

Abraham Lincoln at Sunday-School

Colportage
Talks, No. 1

In 1861, on his first visit to Chicago after he became President, Abraham Lincoln visited D. L. Moody's North Market Hall Sunday-school, leaving a dinner party of political friends to do so. At the close of the services he addressed the school briefly.

Thus Abraham Lincoln and D. L. Moody met. Both were destined to do a great service to their fellow-men—Abraham Lincoln to preserve the Union and to abolish slavery; and D. L. Moody to bring the liberating Gospel to thousands who were freed from the penalty and power of sin through faith in Christ, and united forever to the King of kings. Abraham Lincoln was a great political power; D. L. Moody was a great spiritual power.

And the work of both men still carries on. History will scarcely fully measure the benefit of Lincoln's great administration, and heaven will yet ring with hosannas over the many turned to righteousness through the work started by D. L. Moody and still being carried on.

Not the least important branch of Christian work started by Mr. Moody is the Bible Institute Colportage Association, which has been engaged in the publishing and distribution of sound Gospel literature for thirty years. Many of the books published are the Gospel sermons and writings of Mr. Moody. Thus, "he being dead yet speaketh," and his great evangelistic work goes on.

Great care is exercised in the selection of the books published so that only those sound in Gospel truth and doctrine are published and sold. The list today consists of several hundred books and a large variety of tracts and pamphlets suitable for distribution.

Every Christian should know of this work, and we will be glad to furnish an account of it to any who will write for the information. Send for a catalog and full particulars, mentioning this "talk," today.

The Bible Institute Colportage Ass'n.
822 North La Salle Street Chicago



Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
AND INSTITUTE TIE.

Published on the first of each month

Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

Vol. XXV

JUNE, 1925

No. 10

Editorial Notes: Cut From the Loaf; Something's the Matter; Oregon School Case; The Pine Bluff Plan; Bishop Gailor vs. Governor Peay; Evolution in the Schools; Separation from the World; W. L. Watkinson's Prayer; How God Answers Prayers; Knowing and Living Christ; Dr. Fosdick's Farewell Sermon; Our Cover Picture.....			447
Knowing Christ and Living Christ.....	J. Stuart Holden.....		449
How to Rest in the Lord.....	By a Young Woman Who Knows.....		451
The False Premise of Dr. Fosdick's Farewell Sermon.....	F. Z. Browne.....		452
The Partial Rapture Theory.....	Ella E. Pohle.....		453
Who Wants Christ?.....	S. M. Erickson.....		455
Two Ways of Looking at the Same Thing:			
Against the Wall.....	Aline Kilmer.....		456
The Struggle Naught Availeth?.....	Alice Maude Carvell.....		456
We Are the Builders.....	Edwin Markham.....		456
The Master Builder.....	Herbert J. Bryce.....		456
Does Psychology Weaken or Strengthen the Inspired Records?.....	W. M. Frysinger.....		457
Evolution in the Primary Schools.....	Correspondence.....		458
A National Association for Christian Education.....	M. H. Duncan.....		459
A Testimony to His Alma Mater.....	Correspondence.....		460
She Defends Some of the Movies.....	Correspondence.....		460
Our Monthly Potpourri.....	J. H. Ralston.....		462
Young People's Society Topics.....	John C. Page.....		466
Practical and Perplexing Questions.....	Grant Stroh.....		468
International Sunday-school Lessons.....	P. B. Fitzwater.....		469
Missionary Department.....	Robert H. Glover.....		472
For Sermon and Scrap Book.....	William Norton.....		474
The Evangelistic and Bible Conference Fields.....			477
Book Notices.....			481
Moody Bible Institute of Chicago.....	Mrs. Newton Wray.....		484
The Gospel in Print.....	William Norton.....		487

SUBSCRIPTION PRICE: \$2.00 a year to any address in the world. Single copy 20 cents. Remittances should be sent by bank draft, or postal or express money order.

Moody Bible Institute Monthly

Publication Office: Mount Morris, Ill.

Editorial and Executive Offices: 153-163 Institute Place, Chicago, Ill.

Copyright, 1924, by the Moody Bible Institute of Chicago

Entered as second class matter January 9, 1919, at the postoffice at Mount Morris, Illinois, under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

June, 1925

YOU CAN BE A JEWISH MIS- SIONARY!

To help you reach the Jews in your town, we have, under the Lord's guidance, developed a new method for national Jewish evangelism that already has taken rank as perhaps the most important and most far reaching department of our work. It consists of the publication of a monthly Jewish paper, entitled *The Shepherd of Israel*. Send us the name of any Jews in whom you are interested, together with 50 cents for each name; we will then place them on the mailing list of *The Shepherd of Israel* for one year. When any Jew shows a spirit of inquiry we will inform you.

God has wonderfully blessed this monthly publication, which now goes into more than 25,000 Jewish homes each month. Some of the results read like romance.

And here's an opportunity: if you don't know any Jews, and would prefer us to pick them out, we'll gladly do so. One hundred dollars will pay for 200 copies of *The Shepherd of Israel* to be sent to 200 Jewish families for one whole year. Twenty-five dollars will pay for 50. How many Jews will you be responsible for?

And may we remind you also of the continuous needs of our Missionary work? The American Board of Missions to the Jews merits your every confidence and support. Our ultimate field lies among the more than 3,500,000 Jews of America, of whom 2,000,000 are in New York City alone. Your help is always needed and appreciated. *The Chosen People* is of course sent to all contributors.

**AMERICAN BOARD OF MIS-
SIONS TO THE JEWS, INC.**

Station A, Brooklyn, N. Y.

PAY US MONTHLY
Scofield Reference Bible
\$2.00 Down and \$2.00 Per Month

Equals a Course in Bible Study
 34 Various Styles—Large Catalog Free.
NATIONAL EDUCATIONAL SOCIETY
 431 S. Dearborn St. Chicago, Ill.

Tabernacle HYMNS No. 2

A Book That Sings Itself!

TABERNACLE HYMNS No. 2 offered at

LOW PRICE REDUCTION Adopted by Churches everywhere—351 hymns—Book loaned 30 days to Music Committees. Sample sent—Cloth 50c; Manila, 30c. **WRITE NOW!**

TABERNACLE PUBLISHING CO.
 29 S. La Salle St. Room 900 Chicago, Ill.



Ready This Month
Dan Poling's Gripping Stories of Twice-Born Men

An Adventure in Evangelism
DAN A. POLING, D. D.
 Co-Minister at Marble Collegiate Church, New York

Here is the story of what is happening to-day—of strong, fearless, Gospel messages, through which men of all grades, merchants and outcasts alike, are being brought to God. **\$1.50**

OTHER NEW BOOKS
R. A. TORREY, D. D.

The Power of Prayer and The Prayer of Power
 With characteristic forcefulness and reliance on Holy Scripture for proof and support of his postulates, Dr. Torrey reviews the whole question of Prevailing Prayer. **\$1.75**

EDWARD M. BOUNDS, D. D.
Essentials of Prayer
 Edited by Homer W. Hodge, D. D.
 The message of this book is that it takes the entire man, and not a mere part of him, to do the sort of praying desired by God. **\$1.25**

I. M. HALDEMAN, D. D.
How to Study the Bible New Ninth Edition
The Second Coming and Other Expositions.
 Out of the experience of a full and faithful ministry Dr. Haldean enlarges on a number of principles which make for an intelligent and satisfactory study of the Bible. With Dispensational Chart in Colors. **\$2.00**

J. C. MASSEE, D. D.
Eternal Life in Action
 An Illustrated Exposition of the First Epistle of John. Dr. Massee brings out with exceptional force and clarity of John's last message—the unchallengeable verity of the love of God as shown forth in His Son, Jesus Christ. **\$1.50**

Fleming H. Revell Company
 158-Fifth Ave., New York
 17 N. Wabash Ave. Chicago



As High as 9% Income from the safest of investments

WHEN you invest your money, you want SAFETY, plus the highest possible return consistent with safety. Bible Annuity Bonds, issued by the New York Bible Society, offer the unique combination of absolute safety and an unusually high yield, with tax-exempt features.

Bible Annuity Bonds

Money that you invest in these Bible Annuity Bonds will pay a fixed income during the lifetime of one or two persons—a rate of income as high as nine per cent, which never fluctuates. Afterwards, the principal is applied to the work of the Society in distributing Bibles to those who need them most.



These bonds may be obtained in denominations of \$100.00 and up. The small as well as the large investor may own them. With your money so invested, you need never worry about

market fluctuations, decreased income or reinvestments. Your financial future will be assured—your mind at rest.

What Nobler Use Could You Make of Your Money?

The New York Bible Society has distributed millions of Bibles in many languages, also in raised type for the blind. These Bibles have helped countless numbers to lead better lives; immigrants, seamen, prisoners, the sick, the blind, and aliens in all sections of our country. **Mail This Coupon for Pamphlets—FREE**
NEW YORK BIBLE SOCIETY, Dept. MM
 5 East 48th Street, New York City



A section of the New York Bible House

New York Bible Society, Dept. MM,
 5 East 48th St., New York City.

Gentlemen: Without obligation on my part, please send me free pamphlets descriptive of New York Bible Annuity Bonds.

Name.....

Address.....

A SUMMER CRUISE PALESTINE & EGYPT AND AROUND THE MEDITERRANEAN JULY 4-SEPT. 3, 1925

The Director of the Jewish Missions Course in the Moody Bible Institute invites all who plan to visit the Holy Land to join his party this summer. The prices range between \$850 and \$1,200, according to location of berth.


The Tuscania, will call at: Madeira, Gibraltar, Genoa, Naples, Venice, Athens, Constantinople, Haifa, Jaffa, Alexandria, etc. Excursions over land from Haifa to Nazareth, Tiberias, Jerusalem, from Alexandria to Cairo, the Pyramids, etc., from Naples to Rome, etc. First class accommodation and service throughout.

For further particulars please write to Messrs. Thos. Cook & Son, 208 S. Dearborn St. or

REV. S. BIRNBAUM

Moody Bible Institute

CHICAGO



THE GREATEST BOOK ON "DISPENSATIONAL TRUTH" IN THE WORLD

By REV. CLARENCE LARKIN

This book is bound in cloth, Atlas form, size 10-1-2x11 inches, and is one inch thick. It contains 34 chapters, 300 columns of reading matter, equivalent to an ordinary book of 450 pages, and also 42 splendid Prophetic Charts, 9x20 inches, covering two pages, 48 one page charts, and numerous cuts. The Charts are simple, clear uniform in style, and present every phase of "Dispensational Truth." It is the result of 35 years' study of the "Prophetic Word." The book is **SANE**, not a "TIME SETTER," contains no speculative matter, is not made up of quotations from other writers, but is based solely on the Scriptures from the "FUTURIST STANDPOINT." It is of permanent value, and a mine of information on "Prophetic Truth" for the busy Pastor, Evangelist, Bible Teacher, and all lovers of the Word. It is largely used in Bible Schools all over the world. **CLOTH BOUND—PRICE POSTPAID \$8.00**

Send for Descriptive Prospectus and Testimonials.

OTHER BOOKS BY THE SAME AUTHOR

RIGHTLY DIVIDING THE WORD
 This book "Rightly Divides" the "Fundamentals" in a series of contrasts, as "Law and Grace," "Faith and Works," etc. It contains 29 chapters, 350 pages (size 5-1-2x8 inches), and 55 charts.
Cloth Bound—Price Postpaid, \$3.00

THE BOOK OF REVELATION
 This is an interpretation of the "Book of Revelation" from the "Futurist Standpoint." It is highly spoken of, and is illustrated with numerous charts, maps, and cuts. The text and descriptive matter is emphasized with black type. Size 6x9 inches. 210 pages.
Cloth Bound—Price Postpaid, \$2.50

THE SPIRIT WORLD
 This book treats of the "Powers of Good and Evil," the

"Underworld," "Hatan," "Demonism," the "Intermediate State," "Heaven and Hell," etc. It contains 19 chapters, 160 pages (5-1-2x8 inches), and is illustrated with 27 pictures and 17 charts.
Cloth Bound—Price Postpaid, \$1.50

THE SECOND COMING OF CHRIST
 This is a Booklet (revised and enlarged) of 70 pages, illustrated with a number of fine charts and pictures. It has an ornamental brown paper cover. It is highly commended, and has had a large and wide circulation.
Price Postpaid
 Single Copies, 25 cts. 5 Copies, \$1.00
 Tract Edition, 40 pages giving a short review of "the second coming," 5c per copy, 5 copies for 25c.

Rev. Clarence Larkin,
 20 2802 NORTH PARK AVENUE
 PHILADELPHIA, PA., U. S. A.

Moody Bible Institute Monthly

JUNE, 1925

EDITORIAL NOTES

"Under whose wings thou art come to trust." Ruth 2:12.

The wings of God! What a wonderful thought is that! Five times David, that immortal bard of Israel, uses it, and here it is found on the lips of his great-grandfather Boaz. Did the boy singer of Bethlehem get it thus? Perhaps it was passed from lip to lip down that pious line, and so, enshrined at first in the psalmody of Israel, it at length became a common heritage of mankind.

As you read through the Psalms, you will notice that we are never exhorted to take the wings of God and fly away. We perhaps would get to ourselves the wings of a dove and fly away and be at rest, or angelic wings we might sometimes seek, or the wings of the morning, but never the wings of God. Jesus said that He would have taken the children of Jerusalem under His protecting care as a hen gathers her flock under her wings, and that is always the idea under the words "the wings of God." Not instruments by which we might escape, but refuges to which we might flee. Ah what a refuge those wings become when the winds of life blow hard and the tempest shakes our poor frail houses.

"In the shadow of thy wings will I take refuge." My head grows dizzy, my whole body is sick, I stagger beneath the appalling heat of the world. Oh, to find the cool shadow of those sheltering wings!

"In the covert of Thy wings!" God's wings are my hiding place. Scarcely will you find in David a single passage in which these words are used, where the idea of refuge is not present. God's wings my hiding place! What better security, what place of more perfect peace! Hidden, shadowed, covered, may we not then break forth into singing, "In the shadow of thy wings will I rejoice."—Rev. James H. Thayer.

* * *

"What is the matter with our churches? What is the matter with politics? With the public schools? With the colleges?

With labor? With theology? What is the matter with Congress? With democracy? With human society in general?

Something is the matter with everything." So wrote Dr. Charles S. MacFarland, general secretary of the Federal Council of the Churches, in the April issue of *Success*, and then he asked,

"Does it all mean that human nature itself has changed over night for the worse, or is it only that human aspirations have leaped beyond accomplishment and fulfilment? It indicates, in any event, he thought, "that the entire world of thought and life has experienced an upheaval from a war that has reached to every corner of the earth."

The question, or questions, of Dr. MacFarland are pertinent, but none of them are very difficult to answer if one gets down to basic principles. To begin with, human nature has not "changed over night for the worse" but has simply been accelerated in its descent. Did the war do it? Yes, it did the accelerating, but human nature had been on the way down ever since the garden of Eden. It will not do to charge everything on the war. Alfred Russel Wallace is a disinterested witness here. He was the co-originator with Charles Darwin of the theory of natural selection, and aided Darwin in giving a great impetus to the hypothesis of evolution. Sir Alfred was a very candid man. He survived until a few years ago, and more than a year before the war, when no one dreamed of that catastrophe, he told us in his *Social Environment and Moral Progress* that so far as our social system was concerned, everything was going from bad to worse. He also presented facts to prove his contention, facts which covered about the whole range of Dr. MacFarland's inquiries.

Dr. MacFarland thinks that "with the growing sense of social responsibility, we have temporarily lost the sense of the responsibility of the individual before Almighty God," and when he says that, he comes pretty near answering all his questions. In other words, the matter with everything is sin, sin in the human heart, and the remedy for everything is Christ the divine and all-sufficient Saviour.

But the "group" of churchmen whom Dr. MacFarland represents halt just before they reach that point. He himself keeps speaking of the "great task of social regeneration" for individual Christians to perform, "an infinitely greater task than that of saving their souls," he esteems it to be. But our fathers thought differently, and they knew something about social regeneration too. Think of the social regeneration in this country which followed the great revivals associated with the names of Whitefield, Finney and D. L. Moody! The matter with our churches is that

there are too many Christians in their membership who have never been converted. Social regeneration inevitably follows individual regeneration. Politics, education, industry, business, theology, society in general, everything will register an uplift when the church is revived. And the church will be revived when its ministers turn from themes of social regeneration to the fundamental themes of sin, and tell their people without qualification, that the only remedy for sin is the acceptance by faith of the sin-bearer, the eternal and only begotten Son of God.

* * *

Oregon has a law, recently enacted, whose constitutionality is being challenged and with good reason, we think.

It provides for compulsory education of all children between the ages of 8 and 16 at the public schools. It cuts out not only parochial but all private schools, and makes it a misdemeanor for a parent or guardian to fail to comply under penalty of a fine or imprisonment.

What are the arguments advanced in favor of such a law? (1) Foreign-born children can better be assimilated through public schools; (2) increase in crime among children is more likely in private than in public schools; (3) religious prejudice is increased by two school systems; (4) private schools might be conducted by bolshevists *et al*; (5) instruction in private schools is inferior to that in public schools; (6) private schools might be developed to the point of destroying public schools.

There is reason in some of those arguments of course, but could not the problems they present be met in some other way than by depriving parents and guardians of the control of the education of their children?

It is a curious circumstance that in a state hearing on this subject, the Loeb-Leopold case was cited as an instance where two young men, highly educated in private schools, had no religious or moral training. The fact cannot be disputed, but how different would those assassins have been had their education been obtained in public schools where the Bible cannot be read and where all religious instruction is prohibited?

Does not the question hark back again to the responsibility of parenthood? And back of that to the responsibility of the church? Is there anything but the teaching of the Word of God and the

preaching of the gospel of Christ that can waken and promote "pure and undefiled religion" among the men and women of this land? And is there anything but that religion that can lay a basis and provide the sustenance for a sound morality?

We very much doubt whether the Oregon law will be sustained by the U. S. Supreme Court when it comes before it. It might prove a boomerang some day if it were. Oregon is predominantly Protestant, but we may have some other state becoming predominantly Catholic, and what is sauce for the goose is sauce for the gander. Therefore, we agree with a secular contemporary, that "the state's concern with private schools rightly ends when it is satisfied that instruction in secular subjects is adequate."

But where the state's concern ends, that of the parent and the church begins.

* * *

Pine Bluff, Ark., is a city of 30,000 people, but for more than a year it has been experimenting with a plan for teaching the Bible in the Junior and Senior high schools, which is said to be working admirably. Mr. J. R. Allen, superintendent of the schools, interested the ministers of the city who worked out the details with him, which finally received the approval of the Board of Education.

During the first week of school each pupil in the Junior and Senior high schools was given a slip to be taken home, stating that provision had been made for teaching the Bible one 40-minute period each week. Also that the textbook would be the Bible and the work optional, but that credit would be allowed. The teachers would be the pastors of the Baptist, Christian, Episcopal, Methodist and Presbyterian churches. If parents desired to avail themselves of the opportunity for their children, they signed the slip accordingly and the work started.

The Rev. Robert E. Fry, D. D., pastor of the First Presbyterian Church, writes us that the strong points in the above plan are that each church can safeguard the teaching of its own children, that the teaching is done in the school-room as an integral part of the school life, and that the Bible is the text-book throughout. Dr. Fry himself took a leading part in arranging the course of study, and we doubt not he would be willing to aid pastors in other localities who might call upon him for suggestions or advice.

* * *

Bishop Thomas F. Gailor, of the Protestant Episcopal Church of Tennessee, thinks it makes no difference if man has come up by the process of evolution just so that God is back of it all." He is right of course, only it so happens that God says that He created man in His own image and out of the dust of the ground. What will the bishop do with that? No "process of

evolution" there, is there? What then, is the use of confusing the people by talking about it as though it were there?

The bishop thinks that "it is a sign of decadence when the church runs contrary to the most enlightened scholarship of the age." He is right in that statement also. But wherein is the church doing that so far as evolution is concerned? Would the bishop maintain that "the most enlightened scholarship of the age" holds that evolution is a scientific fact? He says we must accept truth "wherever found and in whatever direction it may lead us." Certainly we must, but is evolution truth? The best scientists do not say so. Some of them hope it may be truth, and they are trying hard to secure the evidence that it is, but they do not affirm it yet. Under the circumstances therefore, should not a bishop admonish us to "continue in the faith grounded and settled," and not be moved away from it, until it is proven vain?

The bishop's remarks were reported in a Chicago newspaper during his recent visit here, and were uttered apparently as an offset to Governor Peay's action in signing the anti-evolution enactment of the Tennessee legislature. We think however, that in this particular, the governor was the truer friend of the people and the truer witness for God.

* * *

The attention which the education of our children is receiving in this issue is more than justified by the facts reported by our contributors, Miss Evolution Hall, a public school teacher in the primary grades, in Ohio, and Mr. Duncan, superintendent of the public schools, of Lander, Wyo. It is not only parents and educators who will be interested in reading what these witnesses testify to, but every true lover of youth and every true lover of his God and country. As Mr. Duncan says, "There is no reason why the 75,000 orthodox teachers in America should surrender the schools to the infidels without a battle." Governor Peay and the legislature of Tennessee have set them a good example, let them rally to the standard.

* * *

On another page we publish a well written letter under the title, "She Defends Some of the Movies." We do so because it seems only fair and because doubtless the letter contains some truth that ought to be told. It is probably a piece of propaganda in the interest of the movie picture business, but we do not object to it on that score. Nevertheless, in our judgment, the safe position for a Christian is that of the author to which our correspondent replies. He may have made some extreme statements in his article, but they are necessary at times to waken people to near danger. There doubtless is a discrimination to be made among movies, but how is the average person to make it? The whole thing is of the world worldly, and as for

ourselves, we remain away from it altogether. We did this with the theater long before movies were invented. A Shakespearean production, played by a Booth of an Irving, never allured us and yet we are not too dull to appreciate it. We do the same with Sunday concerts though there is music in our soul. In some of our large cities, Chicago at least, most of the great artists can be heard only on the Lord's day, and so we do not hear them. If the Christian life is a separated life, what does separation mean? Is it a theory only or does it involve real self-denial? We would not judge our brother who looks at the matter differently, perhaps we are of the "weak" ones referred to in Romans 14, but we have had our say, and will let it go at that.

* * *

In sorting over some letter files recently, an official of the Moody Bible Institute came across a letter from that eloquent preacher and stalwart defender of the faith, W. L. Watkinson, of the Wesleyan connection, England, whose voice

is now stilled, but whose unique writings, happily preserved in many volumes, will live long to keep alive his memory and to instruct and comfort the elect remnant of God's people. He had made one visit to the Institute, and this letter was in reply to one asking him to return. "I am not to see American again," he wrote. "I did think of it, but it cannot now be." And then he added, what we are glad to be at liberty to quote:

"I remember my visit to you with very great pleasure. One cannot look upon such a center as yours sending forth the pure truth of the gospel throughout a vast country without feelings of deep thankfulness. Without being in the least a pessimist, I have never before known the church of God in so deplorable a state as at the present moment. Whatever divorces itself from the gospel dies, whilst whatever is loyal to it shares its immortality. May it please God abundantly to bless your endeavor to plant the living root exactly in the places more specially needy."

Thanks be to God, He is blessing the Moody Bible Institute as this grand old warrior prayed. Amid many difficulties, in face of much opposition, sometimes, with great testings of faith, He is sending the students, men and women, to the Institute to be trained, the teachers to train them and the money to meet the bills. And the living root is being planted "exactly in the places more specially needy." The smaller churches of the country, the rural communities, the city missions, the lumber camps, the far away heathen lands, are all reaping the blessing of these husbandmen whom God is calling into the field and providing for, in one way or another, out of His abundant store.

* * *

It is in such ways as the following that the blessed Lord is answering the prayers of Dr. Watkinson and others

Moody Bible Institute Monthly

**How
God
Answers
Prayer**

on behalf of the Moody Bible Institute. The writer of the letter sent a donation to the Institute for its work and added this story:

"Over twenty-five years ago, some young men from the Moody Bible Institute one Sunday afternoon were throwing out the life line in the corridors of the Cook County jail, and I, a poor derelict inmate, sinking under a load of sin, caught at the anchor of hope and was saved. After a term at Joliet, I was met at the door upon my release by one of the men from the Institute, and through the kindness of the then superintendent, I was brought into the Institute and given a room and an opportunity to sit under the teachers. God be praised for this help and no one can ever know the struggle of that year to hold my feet in the 'straight and narrow way.'

"I left Chicago, and year in and year out clinging closely to the Cross, and following in our Saviour's footsteps, I climbed to a position of trust and earned the respect of those about me. As the years have rolled on, God has entrusted me with a business of my own and given in my care means beyond my expectation which belongs to Him, not me.

"I am led to write you this that possibly you may pass it on to others, who in sowing the seed may not weary in well-doing, and be willing to leave the increase to our dear Saviour.

"It is doubtful, on account of my age, if I shall ever see Chicago again,

but I keep in touch with your work there, and I know that God will provide for your future as He has in the past."

* * *

Our readers will thank us for calling their particular attention to the address by Rev. J. Stuart Holden reported on another page. To know

Knowing Christ as he speaks of Him, and to live Christ in the same way before men, is all the heaven we can ever expect to see and enjoy on this earth. May God grant us all the experience.

Let us emphasize also that which Dr. Holden says about Christ and the Old Testament. The cruellest spoilation of their fellows of which modernists are guilty today, is that of weakening their faith in that portion of Holy Scripture which fed the springs of our Lord's life as a man and which moulded His message to other men. We personally came to know God in the Old Testament, and we were overjoyed to discover one day that the Jesus of the New was the Jehovah of the Old.

* * *

Our readers should not miss reading the few but telling words which Rev. Mr. Browne sends us on this subject and found on another page.

Dr. Fosdick's Farewell Sermon He is not the first one however, who has called attention to the glaring misinterpretations of the

Scripture forming the basis of Dr. Fosdick's farewell sermon. *The Presbyterian* (Philadelphia) alluded to it at the time in unmistakable terms. It is an error which Dr. Fosdick has made before, in his more widely-known sermon, "Shall the Fundamentalists Win?" To that the editor-in-chief of this MONTHLY made reply, in a pamphlet entitled, "The Deadline of Doctrine Around the Church," calling attention to the way in which Dr. Fosdick reversed the plain meaning of the passage. Are we to assume that he, though a professor in a theological seminary, is wholly ignorant of the correct interpretation, or shall we say that there is 'method in his madness'? In either case, how could he be regarded as a safe leader to follow?

* * *

It is a pleasure to learn that even the cover of the MONTHLY gives pleasure to our readers. We hope they will like the

Our Cover Picture picture of Pikes Peak just north of Colorado Springs, which is set before them this month. And we hope also, that it may inspire some of them to journey in that direction this summer during the conference of the Moody Bible Institute there, August 16-30. A folder giving further information, may be obtained by addressing the Institute, 153 Institute Place, Chicago, Ill.

Knowing Christ and Living Christ

By Rev. J. Stuart Holden, D. D., London, England

An address at the Moody Bible Institute

IT IS a great privilege, my Christian friends, to come to you with a simple message at this time in the hope that the outcome of our sitting together may be that we shall rise to do the Lord's will in a truer, worthier way than we have ever done it individually or collectively. It shall be my prayerful object in the mornings of this week to help you toward the enriching of your own spiritual life and experience with a view toward your influence in the service to which you have dedicated your lives. For in the last analysis of things, you yourselves are your message, not merely your acquisition of knowledge, not merely the mental discipline which this place of study affords you for the winning of men and women to Christ and the work of His kingdom. The prime requisite in Christian service is Christian character—likeness to the Lord Christ. You either contradict or authenticate the argument by what you are.

Therefore, it shall be my aim these mornings not to offer you suggestions as to methods of work, for you get them from those here who are far better to offer them than I, but I want to help you, and I want myself to be helped to a deepening of personal spiritual experience. Morning by morning I shall endeavor

to help you to a new or fuller vision of our Lord Jesus Christ, that, in the language of the apostle Paul, "we may apprehend that for which we have been apprehended of him."

I shall refer you to Scriptures of the Old as well as the New Testament. The Old Testament was our Lord's Bible. It was very apparent that He strengthened His soul and maintained His inspirations by His close relationship to the Old Testament Scriptures. Therefore, what was indispensable for the Redeemer is indispensable for the redeemed. "It is enough for the disciple that he shall be as his Master."

Turn to the message of the morning in the thirty-second chapter of Isaiah:

"Behold a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

These Old Testament prophets spoke richer and fuller things than they could have known at the time, and one of the proofs is that they so constantly get below the surface of the local conditions of national life, which gave their message

its first meaning, to the underlying causes of unrest in all ages, to the great needs of the human soul in contact with life, which are only met in God to whom, they drive men, to God revealed in Jesus Christ.

As a matter of fact, the prophets stood aloof from the life and work of their people while identifying themselves with its interests, in order that they might be interpreters to them of their present conditions in the light of the promises of God. Their message is summarized in the declaration of those sin-created conditions which can only be changed by divine intervention and in the exhortation to look to Him who should come.

Harmonize Living with Looking

In short, they said to Israel, "Look out on life and see what you have made of it, and then look from life to Him whose purpose it is perpetuating and who is its Deliverer from all that degrades and lowers its moral dimensions. Then harmonize your living with your looking. 'Prepare the way of the Lord.' Take out the stones, level the mountains, straighten the crooked things, 'and the glory of the Lord shall be revealed.'"

Nowhere more clearly is this truth revealed than in this passage, "A king

shall reign in righteousness and a man shall be a hiding place, and a man shall be as rivers, and a man shall be as the shadow of a great rock in a weary land." As Isaiah in that day called upon Israel to look to Him who was to come, so the significance of this word to you and me today is to look backward to Him who has come and who is still in the midst of His people, mighty to save them from their sins and through them to save the world back to God.

Notice first, this great word affords you a vision of Christ Himself and then, later, a vision of the Christian life, for as He is, so are we in this world. What Christ becomes to us individually we are to become to those amongst whom we work as His witnesses. So that this word is first referable to Christ and then referable to our own lives and efforts—a searching standard and test to us as Christian men and women as to our actual conditions and the quality of our character.

It is significant that Isaiah sets forth the coming Christ against the background of human suffering. When He comes He will not add to the world's gaiety by taking from it any of the world's pain, but He will be in the midst of its life as a brother born for adversity. "A king shall reign in righteousness," but His reign will only be established when, through wind and tempest and in the weary lands of human experience, He will be sought and found of men. And your experience and mine, attests the truth of this, for life's vicissitudes have been divine invitations. The love that will not let men go sometimes holds them up to the blast, and seems to drag them through the dark waters to the place where they recognize who it is that has them in His grasp and learn something of His purposes. It is only when we are overwhelmed that we know that we are protectively overshadowed. It is only after the pain of knocking that the heart's door is flung open to welcome the Lord Christ as its King.

It may be that some of you have been going through experiences akin to this in preparation for this very evangel.

What Jesus Is to Those Who Trust Him

"A man shall be as a hiding place." The first revelation of Jesus that comes to any of us is that He is a hiding place. When the searching wind of condemnation blows over life, when the dark clouds of guilty conscience gather round about us, when the slender supports of our own self-goodness are snapped in the gale, then there is manifested to our minds and

hearts a new meaning to those great words: "Who his own self bare our sins in his own body on the tree." Then it is we cry, "Hide me, O my Saviour, hide me!" Not from God, for God is truth. Hide me from the consciousness of my own wrong doings. Then it is we realize that our Lord has become a hiding place, and we hide in His name and all that it stands for—His atoning, redeeming work.

The prophet goes on to say that this same man who is a hiding place shall also be "as rivers to water in a dry place." This is a second stage in the experience of many. Life's comforts dry up and life becomes insipid when nature, with its almost unlimited capacity for love, cries out for the satisfaction of its own instinctive urge, when strength fails and one's being simply will not respond to any stimulus of duty, when our deepest need is for energy which cannot be

shade which gives time and opportunity to recover ourselves before we go hence to His further service. Then it is that the great words are emphasized with new meaning: "Come unto me all ye that labor" (the gospel for the weary sinner and for the weary saint), "take my yoke upon you and learn of me." "I have prayed for thee that thy strength fail not." "Let not your heart be troubled; ye believed in God, believe also in me."

"Jesus, I am resting, resting
In the joy of what thou art;
I am finding out the greatness
Of thy loving heart."

Those are three angles from which we may view our blessed Lord afresh, as a hiding place, as rivers of water, as the shadow of a great rock in a weary land.

II

Let us now turn to the consideration of our own lives, for these words, first fulfilled in Christ, pertain to the Christian life and the character of our Christian influence, since as He is, so are we in this world. Every one that abideth in Him ought himself to walk even as He walked. So this word comes as a standard and a test of our own lives, for what Christ has become to us we are in turn to become to others. If His life is to be mediated to a needy, weary, chaotic, sin-cursed world, it can only be done through human personality. When the Word is made flesh it acquires in us, as in Him, great and abiding remedial values.

That is why the New Testament speaks so much of men becoming something and being something. Let any man come into touch with Christ and there commences in him the process of conforming himself to Christ's image, the creation of a definite knowledge and spiritual personality with a view to His contact with other lives and His influence upon them. That is always the case after our will is yielded to His will and we let Him work out His way in us and through us.

That being so, we must ask ourselves how far is this likeness to Jesus our Lord, an actual fact in our lives? Nobody knows better than I the difficulty that we are up against, human nature being what it is. It is impossible that we should ever be like Christ in all the gracious influences of His life. Yet if we divest the New Testament's declaration of this possibility, we would rob it of its real meaning.

Preaching High Things

Somebody said to me one day in London, "The kind of things you preach is very high. It is like the New Testament,

Moody Bible Institute Monthly



● Keystone
A Well Outside Nazareth Where the Women Came with Their Water Jars.

conjured up from the depths of our being because it is not there. Then it is that a new meaning is given to the old familiar words. "If any man thirst let him come unto me and drink. Whosoever drinketh of the water which I shall give him shall never thirst." Then we sing

"I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my
soul refreshed,
And now I live in Him."

The prophet goes on further to say that the same man who is a hiding place and rivers of water in a dry place, becomes "the shadow of a great rock in a weary land." When the burdens of life are too heavy and the desert march too toilsome, when those burdens are merely the weight of idols harnessed by unholy desires, and life has brought on a mood of weary relaxation, the inevitable result of going beyond the word of the Lord when for any reason we are at the end of ourselves, then it is that we seek the shadow of a great rock and find in our Lord Christ the healing, refreshing, strengthening

but human nature being what it is, it can never be realized." And I had to reply, "My friend, you are perfectly right, but our Lord Himself begins by proposing that human nature shall not remain what it is. He begins by saying that one day human nature shall be changed, and changed right and entirely, and He has taken upon Him our nature that we may take upon us His nature and that His nature may increasingly become the character of His people."

Dear friends, it is not impossible that you should be to others as a hiding place, that you should be to some as streams of living water, that you should be to some weary, tempest-tossed soul as the shadow of a great rock in a weary land. All around you are men who are simply dumb in prayer and faith in presence of the contradictions before them. Their experience and Bible assurance do not harmonize. There are young men and women reeling under the impacts of new knowledge upon old traditions and need shelter the while. Are you a shelter to such, not by your argument, but by your sympathy and the radiance of your own faith? Is the example of your life, obviously God-centered, a defense to such, holding them to God by the power of an unanswerable witness?

I heard about a man in one of your colleges, a Christian boy doing his undergraduate work and coming from a godly home. He had not been ashamed of Christ among his new friends. Many of them had relinquished the Christian faith and made it hard for him to maintain his foothold. They asked him to accompany them one night, in the name of fairness, to hear a lecturer on the other side. He went, and heard one whose outlook was contrary to the gospel and whose object was its destruction. When

they got outside these boys said to their friend,

"Well, he did not leave you much, did he?"

"No," he said, "he did not."

"He destroyed nearly all he laid his hands on, didn't he?"

"Yes, he did."

"Well, I suppose you will give it all up now; you are convinced."

"No," he said, "I am not convinced."

"No? Why?"

"There is one thing he did not touch—the religion of my father and my mother under which I was brought up. He did not touch that."

He found that God had become a hiding place when the storm broke upon him and he kept his faith, and his head and, in consequence, he kept his soul. When you get out in the work of the ministry and of the mission field, God make you strong in this wise to others.

Take the second—a man shall be as rivers of waters. Think of the destroyed lives, lured by the mirages of the desert. Think of those whose thirst is unsatisfied, whose enthusiasms are dried up, whose being is sorrow poisoned. Does the joyous purity, the unselfish kindness, the disinterested efficiency of your life prove a refreshment, an encouragement to all such?

Last of all—a man shall be as the shadow of a great rock. I ask you, are you a man, a woman, that others can safely lean upon, who does not fail them until such time as they have learned your secret, the secret of the Christ possessed?

Rubbing Salt in Gaping Wounds

Believe me, dear friends, truth—sheer, naked truth—about God, and sin and eternity may be like salt rubbed into gaping wounds when it is applied by untender hands. But let some Christian

life cast about these weary, wounded ones the shield of its own experience, encircle with love which seeks to help without being patronizing by the least simple ministry of kindness, and men and women will be led to Christ.

Is not this a very searching thought? I find it so.

And then, God's purposes and commandments are enablings. "A man *shall be*," and that is the word of God. "A king shall reign in righteousness," and when He is enthroned in my heart and yours He is the uncontested Lord and your life will be a transparent medium for the revelation of His glory.

I remember standing on the Atlantic shore looking out to sea at the mouth of a small harbor into which a number of fishing boats were trying to enter. The wind was blowing strongly from the land and beat them out to sea, and it was almost pathetic to see those little boats going against the teeth of the wind. The mouth of the harbor was narrow, and the passage just afforded entrance and no more. The wind blew them out all the time.

There was an old sailor near, a long-shoreman we call them in England. I said, "They will never get in."

"No, sir," he said, "but in just one hour the tide is due to turn. I am an old sailor, and I want to tell you the tide beats the wind every time."

I want to say to you in closing, that although you are conscious of that land wind beating against you, all the accumulated forces of your own history, nevertheless the tide has set in, and you will get in on the tide if you surrender to it, and your life shall be radiant, and beautiful and like to the Lord's, a hiding place, streams of water and a shadow of a great rock in a weary land.

How to Rest in the Lord

By a Young Woman Who Knows

THE testimony which I am about to relate is the direct result, under God, of reading and rereading the last chapter only of *Absolute Surrender*, by Andrew Murray, and I count it the greatest thing that has transpired in my life since my conversion.

After working for a little over two years under very trying conditions, to my way of thinking, I was becoming more and more nervous, and so tense as I sat at my desk that just everything seemed to effect me, until I thought I could not possibly keep on going very much longer. Then came the day when my attention was drawn to the last chapter of the book above mentioned, entitled: "Ye Are the Branches," which bore directly on the International Sunday-school Lesson, "The Vine and the Branches." On the Friday preceding the Sunday on which this lesson was to be taught, I thought I would read that chapter as part of my preparation for the teaching of that lesson. I did not

have time to read very far into the chapter that lunch hour, but the marvelous truths therein revealed were too great for me to keep silent about, and so I begged one of the young ladies in the room with me to listen while I read. Then, in the evening after work I read part of the chapter to one of our men, took the book home with me that night to finish reading the chapter, and then I read it once more, making notations of the most important statements.

Now, I will endeavor to tell of the truths that gripped and really transformed my life. In speaking of "The Blessed Branch Life," the author showed, first, that it was a life of absolute dependence—the branch is nothing, the vine is everything. I had several times in my life realized very deeply that I was really *nothing*, but because of talents the Lord had given me and which I knew were present with me, I at times thought I could do pretty well, but when I read

such words as, "If I am something, then God is not everything, but when I become nothing, God can become all and the everlasting God in Christ can reveal Himself fully," it gripped me and I said, "Truly, I am nothing, O God, that Thou mayest be all and in all."

In the second place, the author showed that the blessed branch life is a life of deep restfulness, and this affected my life even more than the first point. The branch said that since it grew out of the vine, it (the branch) had spent years and years doing nothing but resting in the vine. I then saw in a clearer sense than ever before my position—or what my position should be—that of perfect rest in the heavenly Vine. From that time forth I have known perfect relaxation, something that for years I had known nothing about, the only time I was able to fully relax previous to this experience was upon retiring at night, but never during the daytime. As a result of this

fuller realization of rest in the Lord, my stomach (which has hitherto been the seat of almost constant turmoil) is now a perfect calm and is healed—all the soreness is gone; it feels like a terrible wound healed. Surrounding conditions have not changed, but my life is very decidedly changed—much turmoil may reign without—but perfect calm is within.

The morning after this all came about, I could hardly conceive that such wonderful rest were possible. I do not believe I ever had slept so peacefully and awakened so refreshed in the morning; I felt as though I had an entirely new body and, oh, how I praised the Lord, and do continue to praise Him, for His exceedingly great goodness unto me!

There were two other points in the blessed branch life and I believe I have realized those also: a life of closest communion, and a life of absolute surrender. I am sure my life of communion with God has deepened, and I have fully sur-



A load of New Testaments sent for the army of General Feng, the Chinese Christian General.

Copyright Keystone

rendered to Him. A greater joy than ever before possesses my life today and the joy He gives me in service for Him is beyond expression.

While I do not advocate a like experience (as to sameness, I mean) for any one else, yet I do know that the truths revealed in that chapter are not limited in their power in transforming other lives. So, all the praise is unto Him, "who loved us and gave himself for us."

I might add further that since I have

a wonderful change in my life and so I promised I would bring him a copy of the book.

I remarked to one of our girls, "I did not know we had such good 'stuff' in our books."*

This testimony is only given out for His glory and that other lives might be blessed through it.

*The writer is an employee of the Bible Institute Colportage Association.

The False Premise of Dr. Fosdick's Farewell Sermon

By Rev. F. Z. Browne, Texarkana, Tex.

THE farewell sermon of Dr. Harry Emerson Fosdick in the First Presbyterian Church, New York, March 1, 1925, has been printed in pamphlet form and sent out to all the ministers of the Presbyterian church.

It is not my purpose to attempt any lengthy discussion of its statements, but simply to point out that Dr. Fosdick's whole argument in the sermon is founded upon a false premise.

Dr. Fosdick attempts to identify the fundamentalists with the Judaizing legalists condemned everywhere by the apostle Paul, whose teaching on the subject is clearly defined in the epistle to the Galatians. The theme of Galatians is the vindication of the gospel of the grace of God from any admixture of law-conditions which qualify or destroy its character of pure grace and instead of the Judaizers in Galatia and Corinth being fundamentalists, as Dr. Fosdick would have his hearers believe, the real situation were exactly the reverse. Those who would not, to quote Dr. Fosdick, "abate one jot or tittle of their emphasis upon the old observances"—those who brought these things from Jerusalem to Corinth and Galatia and sought to mingle them with the pure grace of God as means to salvation, received from the inspired apostle one of the most burning condemnations found in the Scriptures.

See Galatians 1:6-9; 2:15-3:5; 5:1-4.

Fundamentalism in its true meaning of fidelity to the faith once for all delivered to the saints was represented, not by these disciples of error, as Dr. Fosdick falsely teaches, but by Paul and the saints who believed in apostolic days, as they do today, in the verbal inspiration of the Scriptures as originally given, the creation story as opposed to evolution, the virgin birth, the deity of Christ, the substitutionary atonement through His blood, His literal resurrection in a body of flesh and bones, yet incorruptible and immortal, and in His personal, bodily return to this earth to take His great power and reign—the very doctrines of the old faith which Dr. Fosdick openly sets aside in his printed sermon entitled, "Shall the Fundamentalists Win?"

On April 16, 1921, Mr. Willis W. Mead, an able, fundamentalist, wrote Dr. Fosdick a letter in which he outlined the eternal principles of the true faith. In answer to this letter Dr. Fosdick wrote as follows:

"My Dear Sir:

"I am writing to acknowledge your long and elaborate letter which reached me this morning.

"Of course you are quite well aware, as I am, that there is a deep and radical difference between your point of view with reference to Christian faith and

my own. Under the circumstances therefore, I do not understand why you should have expected me to write a book that would present your point of view and not my own. I am well aware of the deep aversion with which you regard my interpretation of Christianity, but I assure you it does not in the least surpass the profound aversion with which I regard your interpretation of Christianity. The sort of theology which your letter presents seems to me not only thoroughly false in fact, but pernicious in practical result, and while I understand it perfectly, having lived in it and read its major works, I quite definitely and thoroughly reject it all.

"You will see, therefore, that whenever I write a book it will be written not from your point of view but from a point of view at the opposite end of the Christian theological line from your own.

"I appreciate the personal kindness of your spirit and you may be sure that I reciprocate.

"Very sincerely yours,
"Harry Emerson Fosdick."

Those who have a rock basis for their faith, "Not in the words which man's wisdom teacheth, but which Holy Ghost teacheth; comparing spiritual things with spiritual (1 Cor. 2:13), will not be deceived by Dr. Fosdick's effort to call darkness light and light darkness.

Against the errorists of Galatia and Corinth and the errorists of today, Paul, the true fundamentalist, sounds this trumpet note of warning:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him

be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. 1:6-10).

Just how far out on "The opposite end of the Christian theological line this man has gone," says a sound teacher, "we cannot exactly measure, but we fear he has hold of it where it

hangs over the edge of the precipice, near the spot which Tom Paine and others were honest enough to call infidel rather than Christian.

To those who risk their eternal welfare by following such leaders, we give warning that this line of human reasoning will break, and they will be dashed to pieces on the rocks below.

"To this man I will look, saith the Lord, even to him that is poor and of a contrite spirit, and that trembleth at my word."

The Partial Rapture Theory

By Ella E. Pohle, Colorado Springs, Colo.

SOME teach that only a select part of the church, those that have received "the baptism of the Holy Spirit," or, "the overcomers" of Revelation, will form the bride of Christ, as distinguished from "the church which is his body," which latter, they say, will be left to go through the tribulation, or at least part of it, to be raptured individually or in groups as they become spiritually prepared.

There are, it is true, a few passages in the New Testament that might, on the surface, seem to favor such a view, and perhaps with more logic than the teaching of the complete rapture of the church as the body and bride of Christ. But as the Word of God and not logic, which after all is the reasoning of the natural mind, must be the final court of appeal, we must repeat the words of the prophet: "To the law and to the testimony: if they speak not according to this word it is because there is no truth in them"—at least in so far as they err from the clear statements of the Word on any line of truth. The Word must decide the question, however specious the arguments may be on either side. So we will take up one by one the arguments on the side of the partial rapture and see how the Scriptures bear them out.

I

The Idea of Affinity

It is claimed that what will determine the privilege of being in the rapture—the first rapture, will be affinity; and that that affinity will be based on holiness of life and a love of Christ's appearing; that "a dirty bride" is inconceivable, as well as one who hates the thought of the appearing of her bridegroom. The illustration is used of a pile of sawdust, brass, iron and steel filings, out of which only the particles of steel are lifted up by the magnet that is held near the pile of mixed particles—all of which sounds reasonable and in harmony with human logic. But the one thing that the human mind, even though regenerated, seems almost incapable of completely grasping, is the *grace* of God. Now grace is unmerited favor. The natural mind has an inherent legal bias, and we unconsciously pull out our little yard-stick of merit to the things that God would cover with His marvelous grace. Salvation by grace in its initial stage we man-

age to accept, but to let that grace follow salvation on into eternity is hard to the natural mind. Man must have a part in it *somewhere*. So he humbly takes the last end of it, and by holy living thinks to become entitled to (really merit) a place in the bride class of the redeemed, which attitude really robs God of His glory in bestowing grace at the end of salvation as He bestowed it at the beginning. For even a holy life—and how rarely we find such!—would have its own holiness (perhaps unconsciously, for so subtle is the flesh in man, even though redeemed) to glory in even while meaning to glorify the Lord alone.

And so for every one there will be a need for the grace of God until the moment in which we are changed into His own blessed image and nature. Some who truly love His appearing are indolent in His service, while some who are most zealous in His service have been taught that ours is an unspiritual view and so do not think of His coming as we do, so grace will be needed for both and be the alone ground of the rapture. To make *anything* for us a ground for being in the bride class is to Galatianize the gospel of God's grace; to exalt merit above God's unmerited favor, which is grace. The war with Amalek will be waged right up to the very clouds, where we shall meet Him, and in the twinkling of an eye be loosed forever from the flesh and its every Adamic tendency.

This partial rapture reasoning leaves but little room, again, for the grace of God, as it grades holiness. God's standard of holiness is absolute. And because none can measure up to that standard, grace alone can carry us beyond the portals. And were only the relatively holy ones caught up, what a puny little bride it would be!

II

The Baptism of the Holy Spirit

Some would have us believe that the bride class will include only those who have received "the baptism of the Holy Spirit." Is, then an *experience*, subsequent to conversion, to be the sesame of admittance into this bride class? And do we not see in the lives of those who have at some time in the past claimed such an experience (which to others who do not perhaps use the same term, but

who may nevertheless have just as blessed experiences through the infilling and overflowing of the presence of the Holy Spirit) just as much evidence of the flesh and need of refilling as in all the members of the body of Christ?

In Jesus' great high-priestly prayer He over and over again reiterates the oneness of His own. How strong and unequivocal is the statement concerning all those to whom He has given eternal life: "They are not of the world, even as I am not of the world"—"that they *all* may be *one*—in us; I in them and thou in me, that they may be made perfect in *one*; Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory." Here we see the golden rod of the tabernacle binding *all* of the redeemed together to form *one* temple for the Lord—Shekinah glory surpassing the beauty of the building—"whose building are we."

In what perfect harmony and consistency this prayer of Jesus is with all of the figures and types of His redeemed ones! Each one is an undivided unity, body and bride in one, as in Eve; the body with its many members, "and all the members of that *one* body, being many, are *one* body. So also is Christ." So the body can no more be divided than can Christ, which thought is inconceivable. And this thought of unity is followed throughout the chapter (1 Cor. 12). Indeed, without this unity the body would ever be disintegrating and never completed, and the hope of the coming of the Head indefinitely postponed. So, too, with the figure of the temple. The living stones set in the temple must of necessity remain, else the building would never be ready for the cap-stone. And so, coming back to the premise we must, to be true to the Word, say that the affinity that determines our place in the rapture is one, not of holiness, or correctness of doctrine, or even love of the appearing of the Lord Jesus, but of *life*, a vital union with the vine, the life of the vine holding the branch in living union with itself.

The branch may bear sour or gnarled fruit, in which case it will require pruning; it may bear nothing but leaves, in which case it will need to be cut back so that a fresh shoot (*from the same source*) may grow out and have its chance to bear fruit. The steel filings, to use the illus-

tration already given, must go through a process of cleansing before they can be melted together into a vessel or other implement for ornament or use. Paul tells us in Ephesians 1 that it is Christ who has "made us meet to be partakers of the inheritance of the saints in light." All is of Him—of His Grace.

In 1 Corinthians 15 we read concerning the rapture, "we shall *all* be changed, in a moment, in the twinkling of an eye, at the last trump." There is no hint here of a bride that has gotten herself ready, a select class, as it were, but *all* are to receive, as a lightning flash, the change that will forever separate from the body of sin and death and make us "like unto his glorious body, not having spot, or wrinkle, or any such thing." Praise God, the blood and the Word are ever operating to cleanse and sanctify, but God's lightning flash of grace will be needed in order that "he might present it to himself a glorious church"—not *part* of the church.

But, they say, how could the Lord take unto Himself an unclean bride, or one that hated His appearing?

When the Lord met Saul on the road to Damascus he was breathing out threatenings and slaughter against the disciples of the Lord, who said to him, "I am Jesus whom thou persecutest." It was the glory of the Lord from heaven that changed Saul in the twinkling of an eye from a persecutor of Jesus into an adoring worshiper. And so will it be with the members of the body of Christ who have been led to believe that the spiritual interpretation of the prophecies is the most honoring to God. Saul thought he was doing God service, and he had to be set right. It is inconceivable that a truly born again one would hate the Lord's appearing; rather do they think we are in error in magnifying, as they think we do, the material above the spiritual, and that we are by a false method of interpretation being deceived. But one flash of His glory and the scales will fall from their eyes as from Saul's and they with us will worship and adore

—every spot and wrinkle cleansed away by the last needed application of the precious blood of Christ, the Lamb of God. The only note of praise in that day will be of God's marvelous grace. The partial rapture would leave at least a little room for the self-exaltation of the bride; but the Scriptural unity of the bride leaves nothing to boast of, or to glory in, except His *grace*.

III

Looking for His Appearing

But, they say, does not the Word say that unto them that *look* for him will He appear? We read that the prophetess Anna spake of the Lord at His first advent "to all them that *looked* for redemp-

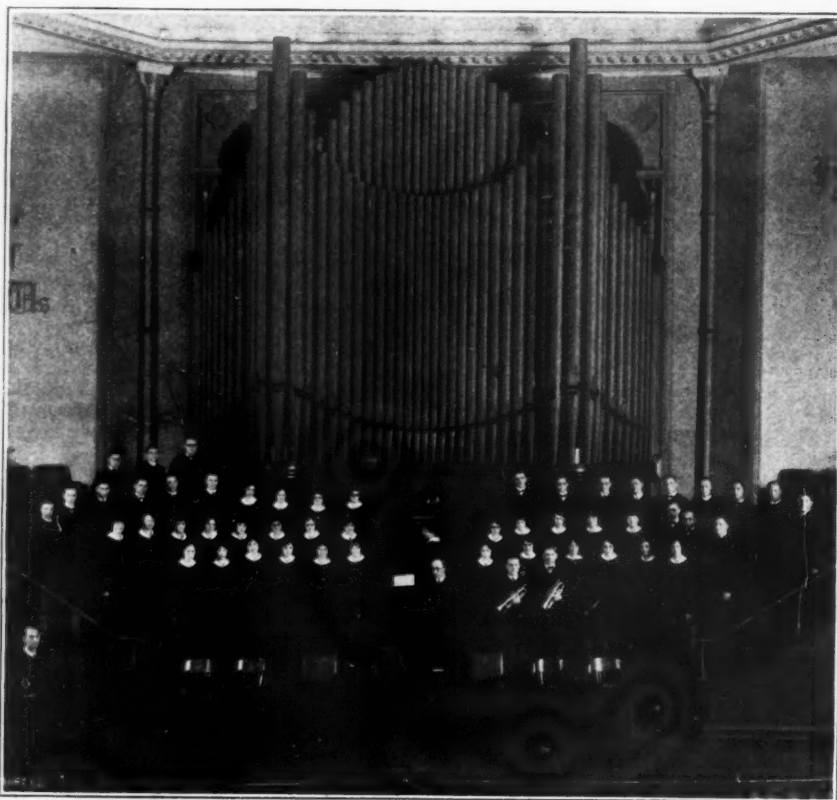
the Temple was completed, the Shekinah glory filled it. So when the spiritual body is completed, it will be caught up to meet the beloved bridegroom, one glance from His blessed eyes changing forever her blackness into comeliness. The wedding robe is fittingly supplied by the Father of the bride; so God the Father has provided the bride with the robe of Christ's own righteousness,—not a thread of it of her own weaving, but all the gift of His grace.

And perhaps the most forceful argument of the identity of the bride with the whole body of Christ is the statement of Scripture itself in connection with the great event in question. In 1 Corinthians 15, where we read "For as in Adam all die, even so in Christ shall all be made alive" (and surely there could not be one standard for the living and another for the dead saints) the "baptism of the Spirit" experience would have to be essentially necessary in all, else death would be a blessing in disguise.

Then again we read "every man in his own order: Christ the firstfruits, afterward *they that are Christ's*, at his coming." No hint here as to any partial rapture, or of a select company. The language is unequivocal: (1) "They that are Christ's" and this includes every redeemed soul, since Jesus Himself said that of those whom the

Father had given Him He should lose nothing, and (2) "at his coming"—not after His coming, or during the tribulation, as those holding this view teach.

Again in 1 Thessalonians 4, the other strong passage describing this glorious event we read that "them also *sleep in Jesus* will God bring with him"—up from the grave (Erdman), while we who are alive and remain unto the coming of the Lord shall not precede them which are asleep, but we "shall be caught up *together* with them in the clouds to meet the Lord in the air"—"wherefore comfort one another with these words." Perfect harmony here with the Corinthian passage. No hint of some being



The Moody Bible Institute Choir

tion in Jerusalem." Simeon also was "waiting for the consolation of Israel." And yet Jesus came as "a light to lighten the Gentiles and the glory of his people Israel." And was He not seen of many through all those years He spent on earth, by those who had *not* looked for and waited for Him as well as by those who had?

To teach that the church will be raptured by instalments is to woefully distort the figures which God has given to illustrate this blessed truth concerning His own—the church. Who can imagine the members of the body going up piecemeal! The very thought is grotesque and repugnant to one's sense of order and fitness. When the body of Eve was formed it became Adam's bride. When

left behind while only a select few are taken, for, glorious as the blessing of a Spirit-filled life is, a comparatively small part of the redeemed ones live in the fullness of their blood-bought privilege. Could death qualify them for the rapture, then death would have to be the word by which we should comfort one another—at least the larger part of the church.

IV

Parable of the Virgins

The parable of the ten virgins is also made to teach the partial rapture—the five wise virgins who went in because of the oil in their vessels representing those who have received the “baptism of the Holy Spirit,” and those left out, who took no oil with them, saying “our lamps are going out,” representing the rest of the believers who have not received this baptism. This saying of the foolish

virgins, they tell us, implies a small residue of oil—a measure of the Spirit, but not His fullness, which will be needed to warrant an entrance to the marriage. But some of the oldest manuscripts read, in verse 1, “the bridegroom and the bride.” And besides, bridegroom refers to one already married. And in verse 10 (Matt. 25) the R. V. has it “marriage feast,” all of which implies a wedding previous to this event. The wise virgins, I. R. Dean thinks, represent the tribulation Jewish remnant going forth to meet the bride and groom; not caught up to heaven, but forth to Jerusalem to celebrate the marriage feast.

Then, too, to support this view, the man-child of Revelation 12 who was caught up unto God is said to be the bride, or the overcomers, while the woman left to flee into the wilderness represents the rest of the church, or the body of Christ, to be caught up at

some later period. But why not a female, if the bride is implied, rather than a male child? If the bride is implied here, why so mutilate the imagery? And who can conceive of Eve, one of the divine types of the church, as on earth fleeing into the wilderness and at the same time enjoying the felicities of heaven—or at least a part of her—and which part, we wonder!

So, with all of the foregoing Scriptural proof, aside from all logic, we must say in all tenderness, being always careful to “hold the truth in love”—“to the law and to the testimony.” Not reason, but revelation. Not self righteousness, but His righteousness. Not legality, but His marvelous grace—that God may be all in all.

“Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways (of grace as well) past finding out.”

Who Wants Christ?

By S. M. Erickson, Takamatsu, Japan

“**B**RING us Christ and Him crucified,” cries the Chinese, the Indian and the rest of heathendom, “we don’t want your western civilization.”

The above words are from a report of the Washington Missionary Conference that appeared in a recent church paper. As the words are misleading I do not think that they should go unchallenged.

A blind man traveling through Japan could see that the Japanese want our western civilization. No one has forced it on them. What about the thousands of miles of railroads? What about the telephone and telegraph system? What about the hundreds of foreign style buildings? What about the western clothes worn by men, women and children? Our mission schools are crowded with students and hardly one-third of them Christian. The Japanese will come for English and they will come for sewing and cooking classes. Yes, the Japanese want our western civilization.

Who wants Christ? I have tried to find out by elimination. The Buddhist priest does not want Christ, for he has his temples. Not many Shinto priests want Christ, for the government cares for them. The government officials do not seek Christ, for he might injure their future prospects.



A city waterworks and laundry in China. The family washing is brought down to the edge of a pond or stream and beaten on flat stones or boards with a short club. The household water supply is carried to all parts of the city in bucket loads.

Who wants Christ? Not the stone mason, for he carves the idols for the heathen worshiper. The carpenter builds the god shelf and seeks not Christ. The candle-maker sells his candles to the shrines and the idol devotee buys his incense from the incense maker. Who wants Christ among these?

dened in heart, will respond to “Come unto me ye weary.” Not many mighty seek for our Christ, but the poor hear him.

Pray that it may be true that the East may want Christ and not our western civilization.

The hotel keeper, like those of Bethlehem, have no room in the inn for Christ. Liquor dealers, too, share in the temple worship, and the brothel keeper prospers because of the festival seasons. Who cares for my Christ? Paul said of old, “the carnal mind is enmity against God.”

Who then hears the Master’s call? The lone leper broken in body will sometimes, one out of ten, gladly hear “the old, old story.” A student seeking English will sometimes get saved through the Holy Spirit. Some divorced wife, sad-

If your subscription expires with the June issue, send in your renewal at once so as not to miss the July number.

Two Ways of Looking at the Same Thing

Aline Kilmer's poem "Against the Wall" appeared in *Poetry*, October, '24, and Alice Maude Carvell here replies to it in "The Struggle Naught Availeth?" Edwin Markham's poem is well known. Rev. Herbert J. Bryce, who replies to it, is pastor of the Baptist church at Carterville, Ill.—Editors.

AGAINST THE WALL

By Aline Kilmer

If I live till my fighting days are done
I must fasten my armor on my eldest son.

I would give him better, but this is my best;
I can get along without it—I'll be glad to have a rest.

And I'll sit mending armor with my back against the wall,
Because I have a second son if this one should fall.

So I'll make it very shiny, and I'll whistle very loud,
And I'll slap him on the shoulder and I'll say, very proud:

"This is the lance I used to bear!"
(But I mustn't tell what happened when I bore it.)
"This is the helmet I used to wear!"
(But I won't say what befell me when I wore it.)

For you couldn't tell a youngster—it wouldn't be right—
That you wished you had died in your very first fight.

And I mustn't say that victory is never worth the cost,
That defeat may be bitter, but it's better to have lost.

And I mustn't say that glory is as barren as a stone—
I'd better not say anything, but leave the lad alone.

So he'll fight very bravely and probably he'll fall.
And I'll sit mending armor with my back against the wall.

THE STRUGGLE NAUGHT AVAILETH?

By Alice Maude Carvell

I would voice a braver message
To our nation at this hour
Than "The Struggle Naught Availeth"—
One has proved a higher power
Than man's futile human reason,
Or assumed philosophy,
That in cynic vein would rally
Our undone humanity.

"Just preserve a seeming courage
With your back against the wall,"
In effect, this is the message
That a poet sends to all.
For "the struggle naught availeth,"
Yet *pretend* before your son
That *you faced the fight before him*
And—in spite of all—you *won*.

Poet stuff of this description
With its irony may please;
But its message naught availeth—
All true poetry should ease
And interpret human longings
In their poignant travail pains;
Tell the people, O ye poets,
That the Lord Jehovah reigns!

WE ARE THE BUILDERS

By Edwin Markham

We men of earth have here the stuff
Of Paradise. We have enough!
We need no other things to build
The stairs into the Unfulfilled—
No other ivory for the doors,
No other marble for the floors,
No other cedar for the beam and dome—
Of man's immortal dream.

Here on the paths of every day,
Here on the common human way
Is all the busy gods would take
To build a heaven—to mould and make
New Edens. Ours the stuff sublime
To build eternity in time.

THE MASTER BUILDER

By Rev. Herbert J. Bryce

A heaven on earth can ne'er be built
By sin stained hands or hearts whose guilt
Has warped the judgment of the mind
And left the soul's perceptive blind;
Man's boasted wisdom comes to nought;
Time, mocking, asks; "What hast thou wrought?
Where are the empires you have reared?
I touched them and they disappeared;
What hast thou wrought that could withstand
The touch of my unsparing hand?"

To One alone proud time doth bow,
He is time's Potentate, and now
Awaits His Father's hour to build
Man's paradise—"the unfulfilled;"
His voice commands—the sea is still,
He speaks—the winds obey His will,
The leper healed goes on his way,
The king of terrors yields his prey,
Ah, this is He, the Christ divine—
Who'll build "eternity in time."

Does Psychology Weaken or Strengthen the Inspired Records?

By Rev. W. M. Frysinger, Healdsburg, Calif.

MUCH is made of psychology in these last days. By the so-called modernists it is relied upon as the only source from which to obtain a knowledge of human nature and of the divine (if there be any) in human nature. H. G. Wells, of whom it may be said, "There is no God but a man-made God, and Wells is his prophet," asserts that psychology will take the place of Christianity and become the world's religion.

These purveyors of a new revelation are using psychology merely for their own speculative purposes. And it is wonderful to what heights and depths of mere speculation they can reach. They make Moses a mythical character, the prophets of the Old Testament men inspired by their own imaginations. Jesus a superman, deceived into believing himself divine, Paul a learned but ambitious character, whose aim was to supersede Jesus by combining what he knew of Jewish, Grecian, and Christian ideas so as to make himself the author of a new theology, and so on. In all this they fall beneath the ordinary "mind reader," for instead of revealing what existed in the minds of Bible characters, they simply picture what they have themselves put into their minds by a round-about psychological method.

I make the foregoing an introduction to what I want to illustrate—that these modern destructive critics are neither fair nor thorough in applying psychology to the study of the Bible.

"A Shadow Dance of Theories"

Professor Willett, of Chicago University, says: "Criticism means separation. It is the attempt to discriminate between the genuine and the spurious, the original and the superficial." The destructive higher criticism of the Bible cannot be included in this definition, because it aims at repudiation and extirpation rather than discriminative separation. At the outset it repudiates all theories of divine inspiration and lays down its own theory that the Bible can be rightly interpreted only as a human production. This necessitates a study of the Scriptures, not in the light of presumptive spiritual evidences, but in the light of psychology, which is far from being an exact science, and the speculative conclusions reached are as varied as the critics are numerous.

Joseph Conrad, whom some regard as the keenest student of human nature among present-day writers of fiction, says: "Our psychological sense is the crudest of all; we don't know, we don't perceive how superficial we are."

Dr. Fitchett says of the work of the higher critics, "It is a shadow-dance of theories which remain theories to the end, and which commonly die young."

Results based on psychological condi-

tions conceived to have existed, and differing with the personal judgment of each of the critics, have stamped as spurious certain passages, then portions of books, then whole books, and finally the entire Bible.

How the Evidence Contradicts the Theories

I would, however, call attention to what I have not seen suggested, and that is, that the facts which according to their psychological treatment prove the Bible spurious, when fairly considered, even in the light of psychology, are rather evidences of its genuineness.

I will cite an illustration. The critics begin their work of destruction with that part of Genesis which gives a history of primeval mankind, chapters 1 to 12. They say that this account is a prefix to the national history of the Hebrews, and derived from oral traditions among pre-existing nations and handed down to them through non-historical ages. Presuming this to be the case, to what conclusion should a psychological study of the fact lead? That the entire account is spurious, say the critics, no more to be relied upon than the fables of Grecian mythology. But is this a fair application of psychological reasoning? Tradition is not necessarily untrue because it is oral. The accounts of a golden age in which man began his existence, of his loss of physical and mental excellence and moral dignity by his own act, of a resulting age of barbarism making necessary a new beginning of civilization, of slow progress toward a better material condition and rapid increase of evil, of a practical destruction of the race by a flood, and of the subsequent dispersion of a new population, all of this may be supposed to be authentic or not, or to be but partially so; but simply because it was handed down orally (the only possible way of transmission) is not in itself evidence that it does not embody recollection of actual occurrences. The presumption is that it is as reliable as written history.

How Could the Tradition Have Originated?

One thing that gives this presumption weight is that it is psychologically impossible that these traditions could have originated among men unless they had more or less of a foundation in truth. The critics assume that man began his existence as a savage, that his awakening intelligence only made him superstitious, and that out of his superstitions grew these early traditions. But, here again, it is a psychological impossibility that the critics should know this. They deny inspiration to the prophets on psychological grounds, but claim for themselves what is equivalent to inspiration. It is just as difficult for unaided human reason to read the unknown past

as to read the unknown future. Of course, if they begin by reading God out of the universe, (of which some of them are guilty), they can assume anything to prop up their theories.

Could Apes Have Conceived Genesis?

But, to return to the origin of the traditions which they assume to be myths. Is it not psychologically probable that the earliest men would have transmitted to their posterity traditions according to their actual conditions and knowledge? Is there the least probability that these men, if as represented had but little more intellectuality than apes, could have conceived such sublime ideas of the creation of the world, the dignity of men, the sanctity of marriage, the origin of evil, and the effects of man's fall, as are embodied in the opening chapters of Genesis? If this was psychologically impossible, then the traditions transmitted and thus recorded are in themselves proofs of man's original exalted nature, and instead of being derived from superstitious sources must have grown out of intelligent observation of actual occurrences.

Says *Hastings' Bible Dictionary*: "No greater mistake could be made than to think that these non-historical, legendary or imaginative, parts of the tradition are valueless for the ends of revelation." This is just the mistake the critics make. They not only pronounce these traditional narratives imaginative but valueless, and beginning thus their method is, in the nature of the case, insufficient to arrive at any just conclusions.

And in this manner they treat every part of Scripture which in any way suggests the supernatural. Their method of criticism is more materialistic than psychological.

F. W. H. Myers says of the religious atmosphere of the early seventies in England: "This was the very flood tide of materialism and agnosticism—the reduction of all spiritual facts to psychological phenomena." History is repeating this condition in our country as well as in England.

In that former period of rationalistic skepticism Dr. Dale said: "The storms of criticism now are bursting about the venerable head of Moses, but Moses is not the objective; the time will come soon when the tempest will break about that one holy Head."

Having, as they think, made Moses a mythical character, the critics now, with equal irreverence, assail the Christ, accounting for His unique and exalted character on psychological grounds, but which still make him an erring mortal like ourselves. In this they are doing nothing more than exposing the result to which their illogical method leads, the reading of the supernatural entirely out of the Bible.

No Reason to Fear

There should be no fear that this destructive criticism will paganize Christendom. The truth will assert itself. It is doing so now. Said Dr. J. P. Peters, in discussing the criticism of the Old Testament: "In Bible study, there is, at the present moment (1921), a strong current, almost threatening to become a flood, toward the rehabilitation of the older views."

The pen of those who have made a critical dissection of the Bible seems the most powerful weapon that has been

employed for this purpose, but the spade is proving mightier than the pen of criticism. The Bible account of the deluge, say the critics, was borrowed from a Babylonian tradition, and adapted by the Hebrews to their religious views. But recent archeological discoveries tend to reverse this assumption, and make it more probable that the Babylonian story was borrowed from the Hebrews. In the collection of Babylonian clay tablets in the J. Pierpont Morgan Library, is one giving a narrative of the deluge differing but slightly from the Bible account. The characters in which it is written are

semi-Hebrew, evidently a translation from the original Hebrew. Prof. A. T. Clay, of Yale, pronounces it the oldest dated account of the deluge, and says it conclusively proves that Hebrew immigrants or captives took this account with them to Babylon.

There are a number of other archeological revelations which show the falsity of statements made by the critics and give authenticity to the Mosaic record.

Thus Providence is thwarting the attempts of the destructionists to brand the Bible as spurious.

Evolution In the Primary Schools

"Chagrin, Falls, O.
EDITOR, the MOODY BIBLE INSTITUTE MONTHLY:

"The editorials in the March number of the MOODY BIBLE INSTITUTE MONTHLY were especially interesting. I want especially to commend the one entitled, 'Evolution in the Public Schools.' I sometimes wonder if Christian people really realize just how far that doctrine permeates the public schools, and that it extends into the primary schools.

Teachers Becoming Infected

"In the article quoted from the *Christian Standard*, it was stated that the teachers, for the most part were true, but I fear that that is fast becoming untrue. How can it be true when the law requires teachers to attend normal schools, the basis of whose teachings is evolution? How can they attend the teachers' institutes, read the Reading Circle books required by their boards of education and not be come affected by that doctrine? I know whereof I speak, as I am a graduate of one of the state normal schools of this state, one advertising to be the largest teachers' college in the country.

"It is, of course, a well known fact that state schools of college grade are full of false doctrines, but when all the young people teaching the children are required by law to learn these false doctrines it seems to me to be more tragic than when other young people do it of their own choice. I have many teacher friends and they nearly all accept evolution as a matter of course.

Sixth Grade Teaches Evolution

"I am a teacher in the sixth grade and I find that the textbooks I am using in history and geography teach evolution. I know that the story of 'Ab' is used in many schools in the lower grades. One of my colleagues in this town was showing a book that made some principles of the

beginnings of history plainer, as she said. It was one of the latest works somewhat along the line of the *Outline of History*, by Wells. She had been using it in her sixth grade history classes. My pupils wonder why I omit some chapters while other classes spend much time on them.

A Book of Blasphemy

"We are required to read for one of the Teacher's Reading Circle books, *Personality and Social Adjustment*, by Ernest Groves, of Boston University. It seems to me to be full of blasphemy. I have

out for the reading, the history, the geography, and nature study their children are getting even in the lower grades?

Just What the Teaching Is

"Perhaps it would be well to be more explicit as to what the evolution in the grades is. In my own personal experience I have not used any texts that explicitly stated that man has evolved from the lower animals, but the history of the races is the history of the primitive man as explained by evolutionists. For example, our text in history gives a picture of

an early man. It is the picture of a so-called 'ape man.' He resembles man more than he does the ape, reminding me of the pictures of Pithecanthropus Erectus but perhaps a little more advanced. Statements are made in the same book that the early man had no language, used no weapons, had no domestic animals, and no homes, that there was no such thing as the family except that mothers cared for their babes. The evolution of these things is simply traced with many references to growth over 'many thousand years.' It is stated that for a long time man lived simply upon what could be gathered from the trees and vines that grew naturally, that for a long time there were

no tillers of the soil or herdsmen. Of course, all these statements may readily be refuted by the first few chapters of Genesis.

"Children are always ready to ask questions, and it can readily be seen what kind of answers they will receive from teachers who have been educated in the modern normal school. When teachers bring H. G. Wells' works, and others of the same class, for reference material, it will readily be seen what dangerous teaching the children are getting.

A List of Dangerous Titles

I have never read the following books

*Two letters are placed together in this article, the second of which begins at this point.—Editor.

Moody Bible Institute Monthly



been protected by literature from the Moody Bible Institute and the Bible Institute Colportage Association, and last year I was a student in the Moody Bible Institute, but what of those who have not had such advantages?

"It seems to me that Christian parents should be aware of such conditions and should keep in touch with their children's teachers to find out just what is being taught. Of course the little children are not taught the whole story of evolution but they get such a foundation that later teachings of the doctrine have a good basis.

Can you not, in warning people of the effects of evolution, warn them to look

which are given as reference material for the children, but the very titles would seem to indicate that some of the material might be dangerous. *The Tree-Dwellers, The Early Cave Men, The Later Cave Men, The Early Sea People*, by Katherine E. Dopp. *The Cave Boy of the Stone Age*, by McIntyre. *The Story of Ab*, by Waterloo. Of course it is true that people did live in caves as some do to this day, but when it is given as a way in which people lived for thousands of years and as a stage in the evolution of the race from so-called infra-human ancestors, it would seem to be dangerous reading for the boy and girl and to give them a basis for the more dangerous reading in their high school and college course.

Spencer Worse Than Darwin

"I have never found the term 'Darwinism' applied to the form of evolution taught by educators. In fact in some of the classes and lectures I have been required to attend, his views have been laughed at. Most books and lectures on educational psychology and pedagogy which have been required reading are based on the theory of Spencer that man has developed parallel to the ape and not from the ape. In fact one professor went so far as to say that, at the present time, the only ones to quote Darwin were the preachers!

"It makes little difference as to which form of evolution is believed, but I really believe that, as the Darwinian theory has received the most attention,

professors who make such statements can lead astray some who have been warned against the Darwinian theory. It seems to me that the Spencerian theory is the more nearly logical and hence more likely to deceive and consequently more dangerous than the Darwinian. As both kinds are being taught, I should like to see defenders of the truth attacking Spencerianism with as much force as they do Darwinism. Some of the best arguments against Darwinism cannot be used against Spencer's theory.

"I am deeply grateful to the Moody Bible Institute for the help it has been to me and hope that in some way I can serve it.

"Very truly yours,

"Clara L. Hall, '24."

A National Association for Christian Education

By M. H. Duncan*, Lander, Wyo.

THE friends of biblical Christianity in this country are pleased to know that a step has been taken in the recent Convention of Orthodox Colleges to rescue American education from the hands of the infidels who are seeking to rob it of its Christian influence. The step is a good one and in the right direction, but it seems to the writer that the movement should be more inclusive. The viper of Modernism is manifesting itself in the public schools as well as in the colleges and universities, and we can never counteract the evil tendencies of present-day education until we unite all the Christian educational forces of the country in one common drive against the foe. To this end the writer suggests the committee appointed at the recent Convention of Orthodox Colleges hold its meetings during the two days prior to the meeting of the national superintendence at the place where this meeting is held, and that they invite all the school people of America who can accept their "Statement of Faith" to meet with them. In this way we can meet the foe face to face and let him know in no uncertain terms that we do not approve of his attitude towards the Christian message.

Many Ready to Join

There are thousands of school men and women in this country who still hold to orthodox Christianity and can subscribe to the "Statement of Faith" named above. These school people deplore the anti-Christian tendencies of modern education

and will join in a movement to rescue our educational system from the hands of the infidels, but as things have been going these men and women have been compelled to sit silently by and see the field taken from them. At the recent meeting of the national superintendence, at Cincinnati, the writer talked with a good many

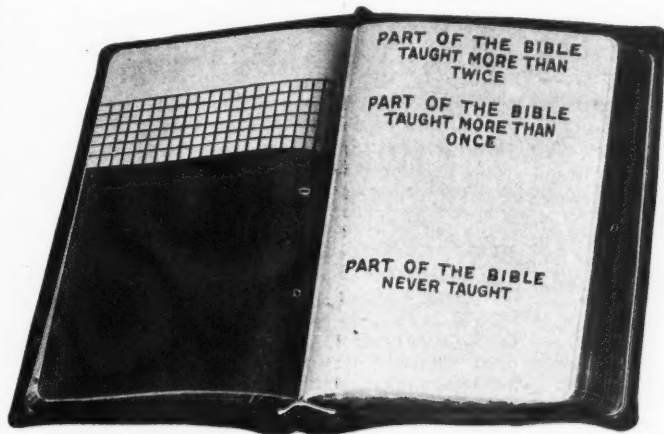
sage; 15 per cent hold such teaching because they do not realize where it is leading and can be won to the cause of orthodoxy when shown that their educational philosophy is anti-Christian; and 10 per cent know where we are going and are now ready to join in a fight against every form of Modernism. This last class

is represented in all phases of school work and should be lined up now with the hope of soon opening the eyes of the other 15 per cent. When 25 per cent of the school people of the country take a stand against Modernism in religion and rationalism in education, they can influence the educational leaders, to say the least, not to be quite so bold in their attitude against biblical Christianity.

No Surrender Without a Battle

There is no reason why the 75,000 orthodox teachers in America

should surrender the schools to the infidels without a battle. Let us meet the enemy on his own ground at the place of his own meeting and let him know that we do not accept his half-digested and impossible theories. Let us let him know that we stand on God's Holy Word and will continue to stand on it until we are shown that it is not true, and we do not believe that day will ever come.



Biblical material used in International Uniform Lessons in forty-six years.

people who realize the present-day tendencies in education. He talked with a good many others who still believe in the efficacy of the Bible message, but who do not realize where current educational philosophy is taking them. From the best one can learn from reading and mixing with the school people of the country, 75 per cent of them are sold body and soul to the rationalistic philosophy that takes the heart out of the Christian mes-

Renew your subscription at once so that you will not miss the July number.

*Mr. Duncan is superintendent of the Public Schools and principal of the Fremont County Vocational High School, Lander, Wyo.

A Testimony to His Alma Mater

The President of the Moody Bible Institute received the following in his mail which we are privileged to publish.—Editors.

"Clay Center, Kan., March 13, 1925.
DO YOU sometimes long to hear a word which assures you that your labor is not in vain? A tangible expression of actual fruit from your toil? Then I will pause just a moment in my work to give you that bit of inspiration.

"I graduated from the Institute in December of 1911. I had gone there under difficulties and remained under greater ones, but in it all God graciously provided, even to the extent of answering prayer in the provision of an entire year's support, through the medium of one of the teachers in the Bible Department. Those two years were years of great blessing. They were years of soul building, as well as mind development. I was led into the mysteries of the Bible, and they ceased to be mysteries, but became glorious facts in my own experience.

"Then came the parting with the school and all it meant in a personal way, but it did not mean departure from the God I had come to know so well, nor His Word which had become a reality in my mind and life. God allowed me to

have a ministry which has steadily grown and widened. It has been such a wonderful privilege to feel that certainty of my position in the blessed truth of God, and to be able to confidently preach that truth to others, without the per-adventure of a doubt.

"I have seen many souls yield to my Lord, and have never had a moment when the fundamental truths of God's Word stood in question. Jesus Christ has been to me the divine Son of God, born of flesh through the mysterious, but God revealed, channel of the virgin birth. His death has been the vicarious atonement for my sins and the sin of the whole world. His resurrection has been a blessed fact, in all its miraculous grandeur, and His promised coming again is my blessed hope. I can say in all honesty that this position is my happy vantage ground almost solely because I had the privilege of being a student of the Moody Bible Institute. There I gained a vision which has never been lost. In the old lecture room of the original building I saw visions and dreamed dreams. They have been repeated many times since those days, when I have watched others

see the same visions, through my ministry.

"I sometimes pause, after reading some of the sad things we see in the magazines, or hear from some pulpits, and spend some blessed moments in gratitude to God for the escape He has prepared for me in the bulwarks He laid in my faith, in those blessed days in the Moody Institute. In a measure the churches are slipping. Many of our pulpits are prostituted to false doctrines. But in the awful days of apostasy the good seed of the Word, sown of the Master in those good days in my life, is bearing the gospel fruit. It is richer to me today than ever before. Its results are more gracious and richer than ever. Men are being saved, and lives being quickened in Christ Jesus.

"So long as the Moody Bible Institute holds fast the profession of her faith without wavering, the church will have her defenders of the faith of God, or rather she will have the fearless 'proclaim-ers' of the faith which needs no defense.

"Yours in Him,
"Wallace W. Carpenter."

She Defends Some of the Movies*

"**T**HE MOODY BIBLE INSTITUTE MONTHLY, Chicago, Ill.
"Dear Friends:

"While I have the cat-can-look-at-the-kink feeling, I venture the following because, and only because, I desire with all my heart to see the influence of the MONTHLY, and of the Institute, extended until all true Christians turn to them for inspiration and guidance on Christlike living.

"In the March number is the article by Rev. L. Ray Miller, concerning Christians attending picture shows. I am a bitter opponent of all immoral influences, whether they be picture shows, theater plays, books, magazines, jazz dancing, intoxicating liquors, tobacco, etc. But we all know that there are many apparently fine, upright people, Christian and non-Christian, who turn constantly to the picture shows, as well as theaters, concerts, etc., for real moral uplift and instruction along educational lines, as well as for amusement. We also know that many people do not agree with the idea, as expressed in Mr. Miller's article, that all people connected with the movies are immoral or immoral, or engaged in business only to make money, and only with the thought of making the path of life lurid and hectic and evil for the person that sees the pictures. And this is the point of my protest and the reason for

my writing. Do we not repel these people and turn them away from any movement for reform in the movie business, or in any other welfare movement, when we make such unqualified statements as are made several times, and in fact which is the gist of the entire article, by Mr. Miller?

"I heartily agree with Mr. Miller that the movies need reforming and cleaning up, and many of the directors and many of the artists connected with them. I also agree heartily concerning Christians attending picture shows, or even concerts or lectures in theaters, on Sundays; there are so many more infinitely worthwhile things to do on Sunday, aside from the question of what Jesus Christ would have us do on His day. But because the movies cater to the Sunday crowds is no reason why we should not patronize them if there are worthwhile wholesome, clean, moral, and educational films shown on weekdays. Baseball is played by all the big teams on Sundays; does any Christian minister or lay-Christian refuse to attend ball games on weekdays because the teams play on Sundays?

"Many, perhaps a majority, of the movie houses, as well as directors of the companies making films, are non-Christian Jews; many of these are fine honest citizens, loyal to their country and honest in their convictions of right and wrong; if they observe a Sabbath at all, they choose their own Seventh Day, and naturally (until we so present Christ to them as to

convince them that He is their Saviour and Messiah) they refuse to observe our First Day as the Lord's Holy Day. If their own people by the thousands choose to patronize the movies on Sunday,—as well as thousands of Christians, both Protestant and Catholic, they cannot be made to see that they are immoral, wicked, heartless, Godless moneymakers.

"Mr. Miller makes such unqualified statements as these:

"1. 'On the contrary, are not the pictures they show chosen with the thought of making the path of life lurid and hectic and evil for the person that comes to see them?'

"They certainly are so chosen in many instances,—but not all,—either heads of companies, directors or actors.

"2. 'Do the actors and actresses that make the pictures stand out as wholesome lovable men and women?' He does not distinctly say that all actors and actresses are not wholesome and not lovable,—but he goes on to refer to those divorced, those who have died of the results of various immoral habits, etc., and speaks not a word of exception in favor of those who are spending their time, strength and money in making only the highest type of wholesome, clean, delightful pictures.

"Yes! Many of the actors and actresses just as leaders in other businesses, do stand out as wholesome, lovable men and women! How about Thomas Meighan, Tommy, whom men, women and children

*See editorial note on "Separation from the World."

delight to see in his wholesome, clean, manly stories, the only kind he will consent to act in? If Mr. Miller will read the article in the current *American Magazine* about Tommy he will find some facts about one of the finest, loyal, upright, moral (let alone Christian) citizens of our country. I have seen more than one of his pictures in the last two years made admittedly to promote the temperance cause, the enforcement of prohibition, and which would be acceptable in the most Christlike and Christ-filled church or Sunday-school in the country.

"How about others, Lillian Gish and her sister, Dorothy? The Talmadge sisters, Mary and Douglas Fairbanks, even some of the comedies, like 'Our Gang,' the jolly bunch of boys and girls who have such delightful, childish exciting adventures which are always clean, and many others. I suppose Mary and 'Doug' are barred from this list because they have both been divorced and remarried. If anyone has watched their career and their lives, as well as their pictures, since their marriage, he surely cannot conscientiously say that they are anything but delightfully happy and faithful to each other, and that they are making the best, cleanest, most highly educational, and wholesome pictures of their careers since their marriage. If any one can find anything so immoral or unclean or in any way objectionable in 'Pollyanna,' or 'Tess of the Storm Country,' or 'Robin Hood,' or 'His Majesty, the American,' or others that they have

made recently, that these pictures should not be seen by all true Christians, then there are immoral, dangerous, degrading things in all of the best literature of the world that no true Christian should be allowed to read.

"3. 'Have the owners of this huge industry attempted to make it wholesome? They have not, they have attempted to make money, etc.'

"The owners in many cases have attempted to make the industry wholesome, and to make wholesome, clean, acceptable pictures, and have succeeded in many instances as stated above. It is also a well known fact that the large companies have put on different so-called wholesome, clean moral pictures that have been a failure financially because the public failed to come and see them, including the people who are calling constantly for such pictures.

"4. 'Then by what stretch of the imagination can it be possible for the Christian . . . to go back down and seek the companionship of men that are in a business whose every motive is rooted in evil?' 'Is it possible that God and Jesus Christ His Son and the Holy Spirit are so straightened that they cannot satisfy the longings of these hearts of ours during the pitiable space of this lifetime?'

"Every motive of the picture business, whether it be the companies making the films, the actors or any one else connected with them, is *not* rooted in evil, and the statement that they are is not true.

"Let us be fair and just, even to the enemy, and adversary, the god of this world. Let us not attribute to him the things that *may* be of God, and vice versa.

"No. God is not so straightened that He cannot satisfy us. And one way He can do this is to allow his children to portray the various phases of human life, its delightful happy heaven-on-earth side, as well as its evil side. This is but natural human 'longing,' desire to know more about the lives of others, what their experiences have been, how they met them, how they were influenced by the circumstances of their lives, whether good or evil. And one way to learn these things is the wholesome, clean, uplifting picture on the screen, as well as by reading Shakespeare, or any or all the other authors since authors began to write.

"Let us denounce evil and the work of the Devil wherever we encounter it, but stick strictly to facts so far as they can be ascertained. Otherwise the reforms we consider so important will fail of support from many good people who cannot join forces with us.

"In all humility,

"Sincerely yours,

"Sarah E. Davison,

"I-K Bldg., Government Hotels, Washington, D. C."

"P. S. No reply expected. But let us have an article, later on this subject, in the MONTHLY."

Program of the Cedar Lake Bible Conferences

Season of 1925

July 1 to September 7

Cedar Lake, Ind.

July 1-4—Addresses twice daily by Rev. P. W. Philpott, Pastor of the Moody Church, Chicago.

July 5-18—A conference conducted by the Brethren, known generally as the Plymouth Brethren, distinguished for their loyalty to God's Word, thorough-going Bible study and teaching, and zeal for the salvation of the lost. Speakers Philip Mauro, L. W. G. Alexander of Edinburgh, Scotland, A. L. Ritts, Evanston, Ill., Tom Baird, Jersey City, N. J., Richard Hill, Sea Cliff, L. I., N. Y., George L. Alrich, Schenectady, N. Y., Edwin Gibbs, South Africa, Alfred Gibbs, Chicago, Robert McMurdo, Chicago, William Dunning, Chicago.

July 19-August 2—A conference conducted by The Moody Bible Institute. Speakers, Rev. James M. Gray, D. D. (provisional) Rev. L. W. Gosnell, Dr. Henry Ostrom, Rev. George E. Guille, Rev. J. A. Sutherland, Dr. J. E. Jaderquist, Dr. Thornton Whaling of Louisville, Ky.

August 3-8—Daily addresses by Dr. and Mrs.

Jonathan Goforth of China, and Rev. Louis Entzminger.

August 9-15—Daily addresses by Rev. Gustave Johnson of Minneapolis, Minn.

August 16-22—Daily addresses by Rev. Isaac Page and Mrs. Page, Chicago.

August 23-30—Daily Young People's hour and good times led by Miss Frances Bennett. A conference conducted by the Christian Fundamentals Association of the State of Illinois, in union with the Chicago Fundamentals Ministers Union. Speakers, Rev. Chas. F. Fields, D. D., Rev. Chas. A. Blanchard, D. D., Rev. John C. O'Hair, Rev. William McCarrell, Rev. James Emblem, Rev. C. G. Unangst, Rev. Isaac Page, Rev. H. M. Hildebrandt, Rev. C. P. Meeker, Rev. R. H. Glover, Rev. Arthur Harries of Wales (Provisional).

August 31-Sept. 7—Daily addresses by Rev. William McCarrell.

Conference Music—Arthur W. McKee, Director and soloist. Mrs. McKee, pianist.

Write for illustrated folder giving further particulars re program, and speakers, also full information as to accommodations and rates, train service, auto routes, etc. Address

Cedar Lake Conference Association,

Cedar Lake, Ind.

P. S. Rev. George E. Guille says:—"Cedar Lake is a winsome retreat. The grounds are attractive and the lake alluring. The accommodations are comfortable and the food is good and abundant. But, best of all is the splendid spiritual atmosphere that has been created by men of prayer. So near Chicago, and so accessible by the Monon, it ought to become one of the greatest summer assemblies in the world."

Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

CURED OF LEPROSY

Four men who entered the national home for lepers at Carville, La., several years ago, have been discharged from the institution as cured. The United States public health service announced tonight that the men have been under close observation for a year, and during the entire time the leprosy bacillus had been absent from their body tissues.

—Chicago Tribune.

AVOIDING THE MINISTRY

Rev. W. C. Covert, D.D., secretary of Christian Education in the Board of National Missions of the Presbyterian church in the U. S. A., said recently in a sermon, that in proportion to the membership of the churches there are only one-half as many students now in theological seminaries preparing for the ministry as there were thirty years ago. He said also that 55 per cent of the pastors of Presbyterian churches were above fifty years of age, and that 70 per cent were above forty.

REV. L. C. STUMPF IN FUNDAMENTALIST CONFERENCE

Rev. L. C. Stumpf '10, spoke in the First Baptist Church of La Salle, Ill., on the "Character and Life-work of Christ," using a chart, during the Fundamentals Conference held in that church April 14-26. Rev. H. B. Killam of Somerville, Mass., gave four addresses. Rev. W. R. McCarrell, of Cicero, Ill., and Rev. James Emblen, were among those who made addresses. The singing of Mr. and Mrs. Stumpf was very helpful.

EVANGELIST MOODY'S INFLUENCE

Dr. Stuart Holden, the well-known preacher of England, in a recent address, has stated that the influence of D. L. Moody in England is greater today than when the evangelist was there in bodily presence. The Christian life of England owes more to Mr. Moody than to any other man, Dr. Holden says. "There are few Christian enterprises in our country which do not directly owe some measure of their inspiration to the impulse that crossed them, or to the blessing that came to them directly through Mr. Moody. If there is one man who ever has touched the life of England in spiritual things, it is he. The larger part of the great network of Christian organization in England took its rise in the evangelistic movement and revival which God gave to our country in the days of his preaching."

Dr. Holden referred to the meeting in Glasgow last year, held to commemorate the fiftieth anniversary of D. L. Moody's mission in Scotland, at which three thousand people were present, many of whom were men of distinction in government, law, medicine and other professions. In this gathering Sir John Graham, a man of eighty-two years, arose and told of sitting on the platform at one of the Moody meetings, between William Gladstone and Matthew Arnold. At the close of D. L. Moody's address Mr. Gladstone turned to Mr. Graham and said: "Graham, I thank God that I have lived to see the day when He has given His church on earth a man with power to preach the gospel as I have heard it today." Whereupon Matthew Arnold turned to Mr. Gladstone and said: "I would give all that I have if I could believe as Mr. Moody does."

—Presbyterian Banner (Pittsburgh, Pa.).

BIBLE SUNDAY AND THE TYNDALE CELEBRATION

Co-operating with other religious and educational groups throughout the country in a national observance of the four hundredth anniversary of the publication of Tyndale's translation of the New Testament into English, the American Bible Society has arranged a Bible Sunday program on the general theme, "William Tyndale and the first translation of the New Testament into English."

The date for Bible Sunday this year is December 6. This date is not arbitrary, however, and many churches will observe some other Sunday during the year.

A poster has been prepared for use in church lobbies, on bulletin boards, etc., and in addition there is a little leaflet for general circulation. All of this material will be ready for distribution by the first of June and may be secured free of charge in such quantities as may be desired by addressing Arthur C. Ryan, general secretary, American Bible Society, Bible House, Astor Place, New York City.

THE STATE OF TENNESSEE AND EVOLUTION

On March 23 Governor Austin Peay signed the bill passed by the General Assembly of Tennessee casting into discard the theory of evolution. Among other things in the message which accompanied his veto, the Governor said:

"It is manifestly impossible for our school system to omit attention to the Bible, God's Holy Word, directly covering our relationship to the future state of rewards and punishments. Nobody

will deny that the Bible teaches that man was created by God in His own image. This bill is founded in the idea and belief that the very integrity of the Bible is denied by any theory that man has descended or has ascended from any lower order of animals. That such theory is at utter variance with the Bible story of man's creation is incapable of successful contradiction. This bill does not require any particular theory or interpretation of the Bible regarding man's creation to be taught in the public schools. Any creed or interpretation of the Bible touching man's creation is permissible under this bill which does not deny his divinity and does not teach that man has been evolved from a lower animal."

The bill was passed by each house of the Assembly by a heavy vote.

EVOLUTION IN CALIFORNIA

Comparatively recently, the Board of Education in California, in response to protests and appeals, asked nine college presidents to examine some twelve textbooks used in the schools, and report their findings as to whether these textbooks taught evolution in a way to discredit the Bible, or in such a way as to develop in the minds of the students an attitude of irreverence and atheism. Of course, any one with ordinary sense could foresee, as the Board of Education foresaw, that the verdict of the nine presidents was favorable to the teaching of evolution in the schools. Thus the evolutionists have entrenched themselves in the schools. Some of these presidents admitted that while evolution is a theory and not science, yet the majority of scientists teach it as science. Some of them have felt obliged to explain their decision to their patrons by saying that they were not asked if they were evolutionists, they were only asked to decide about the textbooks, and they found the textbooks giving out evolution in sufficiently small quantities, so that it would not produce infidelity and irreverence. Now let us suppose these nine presidents were asked to decide whether poisons are deadly, and whether the packages dealt out to the public should not be labeled "poison," and decorated with death's head and crossbones, and their verdict should be, "Poisons are not deadly when taken in small quantities, and hence there is no call for labels or decorations." Would not their patrons wonder a little about their sanity? Then as an explanation they would say, "We were not asked whether we took poison, we were just asked whether it was deadly." What a world we live in!

—Baptist Temple News.

SUMMER SCHOOL OF MUSIC, SULPHUR SPRINGS, ARK.

The Second Annual Summer School of Music of the John Brown University will be held at Sulphur Springs, Ark., commencing July 13 and continuing for five weeks. Herbert Tovey, of Los Angeles, Calif., graduate of Moody Bible Institute in 1914, will be general director this year.

Moody Bible Institute Monthly

A sixteen-page illustrated bulletin outlining the courses and fees will be sent on application to Gordon E. Hooker, registrar, Sulphur Springs, Ark.

GOSPEL MISSION RECORD

Ruben C. Larson, '20, superintendent of the gospel mission at 29 Washington Ave., So., Minneapolis, reports that for the year 417 meetings were held in the hall, with an attendance of 22,050; 319 open air services were held with an attendance of 63,154, and 313 noon-day prayer meetings, with an attendance of 4,525. The receipts for the year were \$4,622.87, and disbursements \$4,429.22.

Mr. Larson was also a student of the Institute in the Correspondence School.

THE MOODY ITALIAN MISSION OF CHICAGO

This mission is under the direction of the Moody Church of Chicago, and is located at 454 W. Division St. The Sunday-school for the last year had an attendance of 3,046, five of the pupils becoming members of the Moody Church. The mission has given \$150 for missions abroad. The total disbursements for the year were \$5,531.55, of which the Italian converts contributed \$2,169.02. The budget for next year is \$5,233, of which the Italian converts have pledged \$2,060. The Italian pastor is Antonio F. Scorza, who graduated from the Pastors Course in the Institute in 1924.

CHURCH ACCESSIONS IN CHICAGO FOR 1924-5

The Chicago Church Federation announces that 627 evangelical churches in that city reported 32,946 new members received up to April 27. Three hundred seventy-three churches enrolled in the Federation did not send in reports, but on the above average the number of members received in them would be 18,650, or a total of 51,596. Of these 60 per cent were on confession of faith. The larger denominations report as follows: Lutherans, 15,912; Methodists, 3,806; Presbyterians, 3,528; Congregationalists, 1,830; Baptists, 1,268; Disciples of Christ, 965.

WHY HE DID NOT PREACH ON GEORGE WASHINGTON

In explanation of why he did not preach a sermon on George Washington on the anniversary of his birth the Rev. James A. McClure, in the First Presbyterian Church, said to his congregation:

"You may think it strange that I do not preach on Washington but I feel that I have so little opportunity to talk to you on Jesus Christ that I cannot neglect the chance. It is so much more important to tell you about Christ than it is to talk about any man, even one so great as Washington, that I have not the time to divert from what I believe to be the main issue. At best I can only speak to you forty-five minutes each week, and my one theme must be Jesus."

It is quite possible that Dr. McClure has here given the real reason why the church of today is losing its power—it does not preach Christ crucified to save

the world, but rather does preach on all sorts of civic matters. The congregations which gather to hear the gospel are given instead sermons on starvation in the Near East, on present-day evils, on Washington and Lincoln and other great men, or hear lectures on travels and art.

Too many ministers give their congregations fine literary efforts when the people are hungry for real religion. It is frequently said that the church of today is losing its force and is accomplishing little, and it is likely that the real reason is because the ministers are not following the precept of Paul, who knew

nothing except Christ and Him crucified to save the world. A church founded on anything else is not likely to amount to much in the campaign against the forces of evil. The church cannot maintain its position or influence or effectiveness by providing entertainment for the public—it has a far higher and nobler mission, and there has been too great a tendency to preach about anything other than Christ and Calvary.

And yet there are many people insisting upon more and better "entertainment" from the pulpit!

—The Independent (St. Petersburg, Fla.).

Can a Scientific Man Believe the Bible?

DR. HOWARD A. KELLY Answers the Question

A Personal Testimony by One of the World's Greatest Surgeons

Dr. Howard A. Kelly, of Johns Hopkins University, is known and honored among learned men and societies throughout the civilized world. He has studied the Bible by scientific methods and for the first time has given his intimate personal conclusions in seven remarkable articles, just published in The Sunday School Times:

How I Came to My Present Faith
Why I Believe the Whole Bible Is True
Why I Believe That Jesus Christ Is God
Why I Believe in the Virgin Birth of Jesus
Why I Believe in the Blood Atonement
Why I Believe in the Bodily Resurrection
Why I Believe Christ Is Coming Again

There has been no contribution like this from any other outstanding scientific leader in our generation. Over 30,000 special subscriptions were received for the series in The Sunday School Times.

These Articles Are Now Available in Book Form

The Title: A SCIENTIFIC MAN AND THE BIBLE Price \$1.25

NOTE—This will undoubtedly be the outstanding religious book of the year

ORDER A COPY TODAY

What Does Dr. Fosdick Really Teach?

DR. I. M. HALDEMAN Gives the Facts

A Giant of Modernism Dispassionately Discussed by a Giant of Conservatism

Dr. I. M. Haldeman, the "Grand Old Man" of New York's Pulpits, brilliant of intellect, and fearless in upholding and expounding the Word of God, has analyzed Dr. Fosdick's latest book, "The Modern Use of the Bible," and lays bare just what Dr. Fosdick teaches about

The Bible God	Christ Man	Miracles Immortality	Christ's Cross Vicarious Atonement	Resurrection Christ's Return
------------------	---------------	-------------------------	---------------------------------------	---------------------------------

A real understanding of the truths of the Bible on these subjects is most important and as Dr. Fosdick's teachings are representative of the modern position, Dr. Haldeman has made a thorough and comprehensive study, so that his review itself constitutes an important new volume that will be welcomed by thousands who wish to be clear on these momentous doctrines. You will be deeply interested in

A REVIEW OF

DR. HARRY EMERSON FOSDICK'S BOOK:

"THE MODERN USE OF THE BIBLE"

By I. M. HALDEMAN, D.D.

Price \$1.00

These clear studies on vital topics are especially suitable for thoughtful vacation reading, and ideal for distribution to friends and acquaintances

HOW MANY COPIES CAN YOU USE?

Order copies today from your bookdealer or from

THE SUNDAY SCHOOL TIMES CO., 1031 Walnut St., Philadelphia

INCREASE IN DIVORCE CONTINUES

According to the *Chicago Tribune*, in 1922 the number of divorces was 31 per cent greater than in 1916, or almost one-third larger. The increase in marriages in the same period was only 5 per cent. March 1 the number of divorces reported was 112,000. In 1922 it ran up to 147,000. Marriages were 1,040,000 in 1916 and 1,093,000 in the same reporting area in 1922.

For the half century and more for which statistics are available, divorce has been growing faster than population, but of late years it has registered a terrific increase in velocity. Marriage meanwhile is increasing slower than population. In 1922 there was one divorce to every 303 of the married population. In 1916 it stood one to every 356; in 1906 one to every 433. The spirit and swiftness of the age, the emancipation of woman and the economic marriage, husband and wife both working, the rabbit hutch flat with the furniture tucked into the walls and meals out of a tin can or from the delicatessen, the growing nonobservance of law and the drift from the old teachings, the slackening of parental influence, a growing tendency to regard marriage as an episode rather than a sacrament, and many other elements are causing concern.

Another symptom is the growth of divorces to persons married less than a year, a matter of deep significance, indicating as it does a growing disposition towards trial marriages.

An analysis of the census tables shows that for every 100,000 of the married population there were 330 divorces in

1922, as against 281 in 1916 and 231 in 1906. In other words, during the ten years 1906 to 1916, the divorce rate per 100,000 of married population, grew at the rate of 2.2 per cent a year. During the six years 1916 to 1922 it increased at the rate of nearly 3 per cent a year. That is a great jump in speed.

The census study indicates that a large increase is taking place in the proportion of divorces where the marriages had endured less than one year, two years, three years. In the period 1887 to 1906 only 2 per cent of the divorces were in marriages of less than one year duration. In 1922, however, 4.6 per cent of the divorces were in cases where the wedding bells had rung less than a twelvemonth before. For the same period, the proportion of divorces where marriage had lasted only one year jumped from 3.1 per cent of the total to 8.6 per cent, while the group which had stuck together for two years before divorce leaped from 6.8 per cent to 10.1 per cent.

WHERE ARE WE GOING?

During the last two years the defendants in our criminal courts for major crimes have been mostly mere boys and when their women associates are occasionally brought in, one is startled by their youth.

Probably \$1,000,000,000 is spent every year in religious activities. The church properties amount to hundreds of millions. A vast army of people are engaged in their denominational work. During the week probably 1,000,000 men gather around lunch club tables and talk of things that they believe to be for the common good.

Congress and legislatures have been busy for the past fifteen years passing regulatory statutes.

Liquor and morphine have been outlawed. Sunday amusement places have been closed and there has been legislation about everything from short skirts to evolution. Still the murder rate in the United States has increased 1,000 per cent in fifty years.

Our penitentiaries are full. If everybody who is out of jail and ought to be in jail was confined, the penitentiaries would have to be as large as all the South Florida subdivision.

Do the moral forces get their messages over? Do they reach their objectives? Do the churches get hold of those whom they are after? Do the saints really get their hands on the sinners? Is Christianity, as it is now preached, as effective as it was fifty or one hundred years ago? Its moral teachings are practically the same, though the method of teaching may be different. Is there faith or faithlessness?

Today take a group of educated laymen, lawyers, doctors, bankers to the number of ten. Half of them will deny belief in a personal Devil, two or three will deny the virgin birth and two or three will deny the Godness of Christ.

Of course, this is a free country, a man may believe or not believe, just as he wishes. But we make the point that a moral code built up on purely intellectual

and material principles, without an assertion of a spiritual direction behind it and without the force of divinity in it, will not survive. But those who are doing most of the crime are a little more than children. We have been reading some Sunday-school lessons lately. We have been reading some other books for the spiritual guidance of children. They are so nice, so soft and so gentle.

Is it taught in the Sunday-school any more that there is a personal Devil, that the forces of evil are active everywhere? Is it being taught generally that a lost soul is eternally lost, that hell is a place of torment and endless fire, and its pains last forever? Do we reduce the penalties of the lost to the terms that burn into the impressionable soul of the child?

We wonder if the children are taught the certainty of retribution hereafter for the evil done here? Have our teachers become so tender hearted that they shrink from telling the penalties of sin and wrong-doing as told by their grandfathers and great-grandfathers? Are we content to preaching merely on the rewards that come from a good life? Do we refrain from dwelling upon those things that happen to those who lead a bad life and die in viciousness?

We wonder if the children are impressed as much with the beauties of heaven as they are with the horrors of hell? "The wages of sin is death." The wages of sin is an eternal life of ever present torment. May be a training on the lines suggested in this last sentence would lead to a firmer resolve to avoid evil. It is a harsh doctrine, but preventive medicine is not always sweet to the taste.

—The Commercial Appeal, Memphis, Tenn.

A New Religious Hymn Book For

Churches, Bible Schools, Evangelistic Meetings and General Use.

Contains all the very best heart-searching, soul stirring, evangelistic and general purpose standard hymns and gospel songs.

Never before have we crowded into one book so many new, useful, and called for songs.

We consider this the best book of its size (288 pages), now published in the world.

Don't fail to see it before you supply your church with new books. It is the book you want and it will not fail to please one and all.

PRICES

Published in Round and Shape Notes.

Single copy—cloth—50 cents, postpaid.

\$40.00 per 100, express not paid.

Single copy—limp—40 cents, postpaid.

\$30.00 per 100, express not paid.

Single copy—manila—35 cents, postpaid.

\$25.00 per 100, express not paid.

Special discount to Evangelists and dealers.

SAMPLE OFFER BELOW

Mail Coupon Today

E. O. EXCELL CO.,
510 Fine Arts Bldg., Chicago, Ill.
Gentlemen:—Find enclosed 30 cents for which send me sample copy, the Excell Hymnal, bound in cloth.
Name _____
Address _____



CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRICK AND MARBLE

JACOB ART GLASS COMPANY
214 N. Vincent Ave., St. Louis, Mo.

Books That Really Help

Below are listed the books of the Bible Students' League. For years they have been the leaders for Bible students who must study at home. You need no teacher with Young's Systematic Studies.

Books may be purchased in sets or separately with exception of Third Course.

FIRST COURSE

BIBLE OUTLINE\$1.00
BIBLE GEOGRAPHY 1.00
OLD TESTAMENT HISTORY..... 1.00
NEW TESTAMENT HISTORY..... 1.00

SECOND COURSE

LIFE OF CHRIST.....\$1.50
ACTS OF THE APOSTLES..... 1.50

THIRD COURSE

ROMANS, VOL. 1.
ROMANS, VOL. 2
EPHESIANS 4 Books.....\$5.00
THESSALONIANS

THE ENTIRE GROUP OF BOOKS.....\$10.00

Books Sent to Any Address Prepaid.
Order Direct From

BIBLE STUDENTS LEAGUE
Claremont, Calif.



The Moody Bible Institute Monthly

163 INSTITUTE PLACE
CHICAGO

JAMES M. GRAY, EDITOR
J. H. RALSTON, ASSOCIATE EDITOR

To the "Three Months Trial Subscribers"
to the Moody Bible Institute Monthly.

Dear Friends:

It has been a pleasure to count you among the many readers that make up the Moody Monthly family. You have helped us win in our campaign for 10,000 new subscribers by April 30. We hope and believe the Monthly has proved an inspiration and blessing to you during these three months. Indeed we are continually in receipt of letters of commendation and approval, showing this to be a fact.

This issue is the final one for those who started their trial subscriptions with the April issue, therefore, we trust you will see the wisdom of forwarding your renewal at once so as not to miss any of the coming numbers. These numbers will include great contributions on such doctrinal and practical themes as the deeper spiritual life, the experience of prayer, personal work for souls, sign gifts in the church, and the fallacy of evolution.

The authors already scheduled include, Dr. J. Stuart Holden of London, England; Prof. Leander S. Keyser, of Wittenberg College; the well-known evangelist, Dr. W. E. Biederwolf, Vice-President; C. C. Ellis, of Juniata College; Charles C. Cook, and many others.

The regular subscription price is \$2.00 a year, but if sent in with three or more subscriptions we make a special club rate of \$1.50 per year to each subscriber.

Sincerely yours,

Acting Publishing Agent.

Young People's Society Topics

John C. Page

June 14

Leadership—Its Prices and Rewards 2 Timothy 4:6-8

The price of Christian leadership is faith in God and obedience to His will. Without faith it is impossible to please God—without obedience or faith it is impossible to maintain fellowship with God. Any known sin weakens the life and unfits for Christian leadership. Any indulgence condemned by conscience or any indifference to the divine purpose of holiness will rob us of power and lower the tone of spiritual thinking and living. "Lord, what wilt thou have me to do" expresses the attitude of one of the greatest Christian leaders of the centuries. He assumed this attitude at the beginning of his Christian career and maintained it unto the end. When the end was reached he looked back and said: "I have fought a good fight, I have finished my course, I have kept the faith."

Again, the price of Christian leadership is knowledge of the divine purpose and separation unto it. The divine purpose has been clearly unfolded in the Bible that it costs time and effort to become acquainted with it. "Study to show thyself approved unto God, rightly dividing the word of truth" if you would be a Christian leader.

The reward of such leadership is clearly seen in the eighth verse of our Scripture text. It is "the crown of righteousness." This may be considered as the climax and culmination of that righteousness which is given to all who put their faith in the Christ who died for their sins and was raised again for their justification. The same righteous Judge who through the work of Calvary removed all grounds of condemnation and provided a divine righteousness which is bestowed upon all who believe, will complete that gracious provision with the crown of righteousness bestowed on his faithful people.

June 21

Life As a Race Hebrews 12:1-4

The figure of life as a race brings into view, the matter of rewards to be gained or prizes to be won. Eternal life is God's free gift; nothing can be done to earn it or gain it. The Christian believer rightly instructed in the truth can sing,

"Hallelujah, 'tis done, I believe on the Son,
I am saved by the blood of the crucified One."

Those who make much of what has been done for them, have the spirit and disposition to undertake and do for their Lord. The grace that provides a full and sufficient sacrifice for sin and bestows eternal life to as many as believe, also disposes the believer to look out upon life as a warfare against the powers of

darkness and to labor together with God for the doing of His will and work in the world. All such enter readily into this figure and fact of life as a race and run so as to obtain the prize.

The prospect of life as a race calls for preparation on the part of all who engage in it. This is suggested by the words, "Lay aside every weight and the sin that doth so easily beset us." No one can run with the hope of obtaining the prize, if weighted down with evil habits and unconfessed sin. Whatever is condemned by an enlightened conscience must be laid aside because such things of necessity impede our progress. We are called to rid ourselves both of weights and sins in order to win the prize.

Incentive to win is provided in the words of the first verse, "Seeing we also, are compassed about by so great a cloud of witnesses." These witnesses are the godly examples found in chapter eleven, the men and women who through faith endured, resisted and overcame. Further inspiration to run the race and win the prize is supplied in verse two, where the example of our Lord is presented, "Who for the joy set before him, endured the cross, despised the shame and triumphed over all adversaries. We are called to "consider him" lest we become weary and faint in our minds. We need the inspiration of His example as well as the atoning work of His Cross. To this end, He speaks in Revelation 3:21, "To him that overcometh will I give to sit with me in my throne even as I overcame and sat down with my Father in his throne."

June 28

My Answer to the Missionary Challenge

Isaiah 6:8, 9

The missionary challenge comes from God and is found in the words "Whom shall I send and who will go for us?" The answer we make to this challenge depends on clearness of vision and depth of conviction.

Isaiah had a clear vision of the glory and grace of God. He heard the words "Holy, holy, holy is the Lord of hosts." This sank into his very soul and brought with it conviction of sin. In the light of this, the prophet cried out, "Woe is me, for I am undone; I am a man of unclean lips and I dwell in the midst of a people of unclean lips and mine eyes have seen the King, the Lord of hosts."

The holiness of God always awakens a conviction of sin and a sense of need which leads men to rightly adjust their lives towards God. The Spirit works in various ways to produce this, sometimes through an awakened conscience, sometimes through providential circumstances, and sometimes in very unusual ways as in the case of this Hebrew prophet. He saw himself in the light of the divine holiness and then easily saw that he was unclean. In answer to his cry, a provision was made whereby his iniquity was taken away and his sin purged. This is grace, the grace that saves and separates for the service of God. He wants willing workers, constrained by the divine love, and the grace flowing from Calvary secures just this. Following this vision of grace, there comes the word, "Here am I, send me." This was the immediate answer to the challenge, "Whom shall I send?"

In order to answer the missionary challenge, there is needed a depth of conviction which issues in disposition of heart, decision of will and determination of purpose. "As much as in me is, I am ready"—this discloses willingness, or disposition of heart. To all such God can make known His will and exercise guidance and control through providential circumstances and the inward voice of His Word.

EVANGELICAL THEOLOGICAL COLLEGE

(Founded in 1924. Denominationally Unrelated)

Dallas, Texas



FIRST YEAR FACULTY

Lewis Sperry Chafer, Wm. M. Anderson, Jr., D. D., A. H. Perpetuo, A. M., Th. M. A. B. Winchester, W. I. Carroll, D. D., A. C. Gaebelien, D. D., B. B. Sutcliffe, H. A. Ironside, Rollin T. Chafer, B. S., Th. M. Others to be announced for the Second Year.

Founded to afford a thorough training for expository preaching and teaching loyal to the Word of God. Complete curriculum of Theological Courses leading to Th. B. and Th. M. Degrees, including exceptional seriatim Bible courses. Literature and unabridged Doctrinal Statement sent on request.

FREE TUITION AND DORMITORY ROOMS BOARD AT COST

Address the Registrar, 1519-23 Hughes Circle,

Dallas, Texas

Moody Bible Institute Monthly

"Here am I, send me"—this is decision.

"It may not be on the mountain top,
Or over the stormy sea;
It may not be at the battle front,
My Lord may have need of me."

Again, it may be that He does want you there. A real decision to go, will be followed by spiritual perception and divine guidance so that one will have the necessary assurance of being "in His will."

Decision should be followed by devotion to the work of Christ. The soul-winner at home will be the soul-winner abroad. Tasks may be difficult and external conditions adverse and perplexing but the joy of the Lord will be the strength of those who in faith and courage respond to the missionary challenge of our Lord and obey His last command.

July 5

What Makes a Nation Great? Deuteronomy 28:1-4

Obedience to law is the essential message of our Scripture lesson. Assuming that the laws of a country are in harmony with the laws of God, we may say that obedience to law makes a nation great.

Lawlessness is regarded as the greatest present menace to our country. Speaking at a public meeting recently, Mayor Dever of Chicago said: "Disrespect for law is not a condition peculiar to Chicago but is country-wide at the present time. It is a state of affairs that is causing alarm the world over as to whether or not the American form of government can survive. There is something fundamentally wrong. It may be the home, the school, the church, the law-enforcing bodies, but it is universal, not confined to any one locality." Certainly the Mayor is right when he says "there is something fundamentally wrong." What is that something? The Bible tells us that the thing fundamentally wrong is the human heart. "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). Our Lord said, "Out of the heart of man proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Surely there is something fundamentally wrong and here in the words of holy writ, we may discover what it is. When will men believe the Bible? When will men believe what they profess to believe? When shall we cease to spend millions on externals and attack the internal citadel of the heart, look people squarely in the face, as the Lord Jesus Christ did, and say, "Ye must be born again." Until the church gets back to this as the supreme and imperative requirement, no permanent progress will be made. An evil tree cannot bring forth good fruit.

At the same gathering Mr. Fred B. Smith said, "Prevalency of divorce in this country is one of the factors which may bring about the ruin of the government. In 1910 there were fifty thousand divorces; in 1924, one hundred and sixty-five thousand, which means that every fifth couple married are eventually di-

vorced. Mr. Smith criticized the courts, the two major political parties and the philosophy of Clarence Darrow. There was a time when Mr. Smith preached the Bible doctrine, "Ye must be born again," and thousands of lives were changed by it. Now as a result of his method of external reforms, nothing more than casual curiosity results.

Goodfield Reference Bibles, 15% below catalog prices.
Free tracts in all languages to prayerful distributors
—not postpaid. Books on Bible study, etc. Only by
sound writers.

New Jersey Bible & Tract Depot
353 SUMMER ST. PATERSON, N. J.

Juniata College

HUNTINGDON, PA.

M. G. Brumbaugh, Ph. D., LL. D., President
(Author of "The Making of a Teacher")

CO-EDUCATIONAL

A fully accredited
Christian College

Solicits the patronage of Christian parents and earnest students.
Large faculty. Beautiful location.
Moderate charges.

It is not too early to make application
for reservations for 1925-1926. Address:
Charles C. Ellis, Vice-President

Ten Good Reasons Why You Will Want to Examine a Copy of Rodeheaver's New Song Book—

"VICTORIOUS SERVICE SONGS"

- 1 Every song has been personally used and tested. We know that they are singable and effective. There isn't a filler in the entire book.
- 2 Every other song is a standard hymn, and is given a full page—not crowded into the back of the book, two or three to the page.
- 3 There is a fine selection of solos, duets, quartets and choruses.
- 4 The Children's Section is full of their favorites—also a complete line of patriotic selections.
- 5 There is an unusual number of songs for young people, full of swing and life and rhythm.
- 6 A wide range of appeals, classified according to purpose and subject, makes it suitable for every phase of church and Sunday School singing—specially desirable for the church that can buy but one book for all of its services.
- 7 Responsive readings are made practical and usable.
- 8 Every page printed in large clear type from new plates, on a good grade of paper, substantially bound.
- 9 It contains the best of the old hymns, the most popular gospel songs, and the finest collection of new songs ever compiled.
- 10 Every number has been selected with the greatest care, with regard to both words and music.

THE best way for you to judge "Victorious Service Songs" is to see it for yourself. Just check, sign and mail the coupon for free examination copy; no obligation. You'll like it!

THE RODEHEAVER COMPANY

218-B South Wabash Avenue
CHICAGO, ILLINOIS

721-B Arch Street
PHILADELPHIA, PA.

Mail Coupon to Nearest Address

Gentlemen:
Please send me free examination copy of Victorious Service Songs. I will return it within 30 days if no order is placed.

Name.....

Address.....

Church Connection.....



Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

IN THE BEGINNING

J. W. F., Caro, Mich.

Question: Do Genesis 1:1; John 1:1; and 2 Thessalonians 2:13 refer to the same time?

Answer: In our judgment they all refer to different times. John 1:1 refers to eternity; Genesis 1:1 to the beginning of creation; while the third reference, if it is similar to Ephesians 1:4, refers to the beginning of our redemption as it originated in the purposes of God.

SWEDENBORGIANISM

E. W. C., Lamarque, Tex.

Question: Would you advise me to read Swedenborg's writings?

Answer: Our advice would depend upon your ability to sift truth from error for these writings are not usually regarded as scriptural. Among other things he rejects the doctrine of justification by faith, holds a strange belief in the Trinity, and denies the substitutionary atonement and a physical resurrection.

THE SEVENTH DAY OR THE FIRST

R. F. C., Rockford, Ill.

Question: Which day of the week is the scriptural Sabbath?

Answer: In Old Testament times and until the resurrection of Christ the seventh day of the week was holy, a day specially set aside for the worship of God. After the resurrection of Christ the first day of the week gradually came into observance as the Lord's Day. The seventh day was never changed into the first day. For a discussion of the subject we would refer you to *The Complete Testimony of the Early Fathers*, by Can-right.

THE UNPROFITABLE SERVANT

L. V., Urbana, Ill.

Question: Please explain Luke 16:1-9, especially verse 9.

Answer: The commendation of this unjust or unrighteous steward was not by Christ, but by his own lord or master (v. 8). The application of the story which Christ makes begins with verse 9, which should be read in the Revised Version. He says to make friends (in heaven) by the right use of material wealth, that when it is no longer yours these friends may give you a royal welcome into the eternal tabernacles.

COULD CHRIST HAVE SINNED?

J. M. H., Peru, Ind.

Question: Could Christ have sinned?

Answer: Since Christ was truly man and hence subject to temptation, it was physically possible for Him to have sinned. But when we remember His perfect knowledge of the nature and his-

tory of sin, His hatred of sin, the redemptive purposes for which He came into the world and His own absolute holiness, we consider that for Him sin was morally impossible.

TAKING OUR CROSS

J. J. Turlock, Calif.

Question: Does the word "cross" in Matthew 10:38 mean some personal trial or affliction, or does it refer to the doctrine of the cross?

Answer: Hardly the latter, though in some instances this might be the case, especially in these days when the doctrine of salvation through the cross of Christ is sometimes a matter of ridicule and derision. But the scene that would naturally be brought to mind by the early disciples would be the somewhat familiar one of criminals bearing their own crosses on the way to crucifixion, as Christ bore His. Whatever be the ignominy, trial, or suffering which we bear patiently and courageously for Christ's sake, proves us worthy to be His followers.

HEALING IN THE ATONEMENT

C. D. M., Builer, Pa.

Question: Is healing in the atonement of Christ?

Answer: Healing is not in the atonement in the same sense that present salvation is there—"Christ died for our sins." This is the first and essential thing. God may also graciously heal the body, if this be for His glory, but many a true saint has more truly glorified Christ in his suffering than in health. On the other hand many true Christians have been injured spiritually because on account of certain false teaching that is abroad they have come in faith seeking health for their bodies and been sorely disappointed. God nowhere promises to keep Christians from becoming sick or of always healing them without the use of means when they are sick. He may do it, but has not so promised. But since Christ's redemption will ultimately include our bodies, we may, in a sense say that healing is in the atonement, for the work begun there will culminate in the resurrection or the rapture of our bodies.

THE COMING OF ELIJAH

C. A. B., Johnson City, Tenn.

Questions: (1) Has Elijah come (Mal. 4:5) or is he yet to come?

(2) What and who is meant by "remnant" and "nephew" in Isaiah 14:22?
(3) Who is the "Branch" in Zechariah 6:12?

Answers: (1) John the Baptist was an Elijah, but not the Elijah, as he plainly

stated (John 1:21). John the Baptist was a fulfilment of the coming of Elijah because he was the forerunner of Christ; but although John proclaimed the coming of Christ in judgment (Luke 3:17) his preaching did not introduce "the great and terrible day of the Lord," which is to be the task of Elijah himself. John came in the spirit and power of Elijah, but was not the complete fulfilment of the prophecy in Malachi. It was also after the Transfiguration scene, when Elijah was present, that Christ said of him that he would come and restore all things (Matt. 17:11); therefore his coming is still future. (2) Isaiah 14:22 contains no reference to Christ. The language simply declares that the dynasty of Babylon will utterly cease—the name, royal remnant, even son's son or nephew (See R. V.).

(3) The Branch is none other than Christ.

BRIEF MENTION

M. E. B., St. Petersburg, Fla.

The resurrection of our Lord occurred upon the first day of the week, or our Sunday.

T. A. R., Evansville, Ind.

You will find the teaching of the Bible concerning capital punishment in Genesis 9:5, 6.

A. S. W., Philadelphia, Pa.

As to Mark 16:16, we are saved by faith, but water baptism so naturally follows salvation that the two are here intimately associated. That faith is the only essential thing is confirmed by the negative statement in the second half of the verse.

J. A. T., Boat, Ky.

The "wheel of nature" (James 3:6, R. V.) is in greater agreement with science than is the "course of nature" (A. V.), in that it more clearly refers to the "orb of the world" as expressive of the far reaching effect of an uncontrolled tongue.

T. M. A., Philadelphia, Pa.

While it is true that the closing verses of Mark's Gospel, beginning with the ninth, are not found in the two oldest Greek manuscripts, they are said to be found in all of the ancient versions, which are much older than these manuscripts. We have good reason, therefore, to conclude that these verses are authentic.

J. S. P., Belmore, O.

2 Samuel 21:8 must be interpreted in the light of 2 Samuel 6:23, which states that Michal had no children of her own; so that these five sons either are adopted sons, or, as some suppose, the name should be Merab instead of Michal, which rendering has the support of several Hebrew manuscripts.

LIFE SUBSCRIPTIONS
To Moody Monthly
\$30.00

Moody Bible Institute Monthly

International Sunday-school Lessons

P. B. Fitzwater

June 14

The Church at Antioch

Acts 11:19-30

Golden Text:—"The disciples were called Christians first in Antioch."
—Acts 11:26.

Saul, the new missionary, who was to lead in the evangelization of the heathen, having been miraculously called to his work, made it necessary that a new religious center be established. Antioch became that center. It was well suited for it was the natural door to the Graeco-Roman world. As the missionary enterprise was taking form we are face to face with a new missionary, a new center and a new name.

I. Preaching the Word of God at Antioch (vv. 19-21).

Persecution at Jerusalem scattered the disciples abroad. Some went among the Jews only with the gospel message, while those from Africa and Cyprus courageously crossed the line and preached to the Greeks also. These were ordinary men and women, not officials, but they were filled with a yearning desire for lost souls, and witnessed of the Lord Jesus in the power of the Spirit. The Lord blessed their work in granting many conversions. The Lord is not dependent upon church officials to do His work. Wherever disciples of the Lord really yearn after lost souls, and will humbly witness for the Lord Jesus and humbly wait upon the Spirit, there will be conversions. So great was the stir that the news reached Jerusalem, the mother church. Persecution worked for good in this case as well as in many since. These humble people with hearts touched with the Spirit went out with the glad message of life to others.

II. Barnabas Sent to Inspect the Work (vv. 22-26).

1. The Character of Barnabas (v. 24). He was a good man. It is important in sending a man to follow up the work of the Spirit that his character be good. He must not only have an unblemished character, but his sympathy must be broad. He must be capable of entering in full appreciation of the things about him. Much mischief frequently has been done by sending injudicious men to look after the Lord's work. Barnabas was full of the Holy Spirit. This is an essential qualification for pastoral work. Only a Spirit-filled man can discern the workings of the Spirit of God. He was likewise a man of great faith. Only a man of faith should be sent to instruct young Christians. The success of the work largely depends upon good leadership.

2. Work Done by Barnabas (vv. 23, 25, 26).

(a) He heartily endorsed the work and earnestly exhorted them to continue steadfastly in the faith, and to

cleave unto the Lord. There are many allurements to tempt young Christians.

(b) He rejoiced over the work which had been done. This shows that Barnabas could rejoice over the successful work done by others.

(c) He brought Saul from Tarsus (v. 25).

He did more than merely inspect the work. Doubtless he preached also, for many people were added unto the Lord. The work grew to such an extent that he brought Saul to help him. They labored together for a year with great success, and carefully taught the people. Believers after they have confessed Christ need careful teaching. Barnabas had the good judgment to seek Saul for this important work. It is the duty of church officials to seek out men and women who are qualified for the Lord's work, bringing them from their places of obscurity and setting them to work in the Lord's vineyard. Saul was a more important man than Barnabas. There are many men in obscurity who require a Barnabas to bring them forth. As we cannot all be Sauls, let us act the part of a Barnabas.

III. The Disciples First Called Christians (v. 26).

They were not called by this name in derision as often asserted. Stiffer well says, "What Luke intends to convey is that Saul and Barnabas taught in the church for a year and the disciples were first called Christians. The name was a consequence of the teaching." Green renders the passage thus, "And it came to pass with them that they were combined even for a whole year in the church, and taught much people, and that the disciples were first called Christians at Antioch." This distinctive title came through divine guidance. It was owing to the teaching of Saul and Barnabas that this body called the church was given its unique standing and place. Let it be remembered that it was not given as a term of reproach but because of the close resemblance of the body to its head, Christ.

IV. Benevolence of the Church at Antioch (vv. 27-30).

They made up money for the poor saints at Jerusalem and sent it by the hands of Barnabas and Saul. The genuineness of the work at Antioch is proven by their good deeds. It was further emphasized in that there was no division between Jew and Gentile Christians. The Gentiles ministered to the Jews.

June 21

Peter Delivered from Prison

Acts 12:1-19

Golden Text:—"The angel of the Lord encampeth round about them

that fear him, and delivereth them."
---Psalms 34:7.

The church had met and overcome some serious difficulties. She first had to face religious persecution at the hands of the Jews, then came internal troubles as to the support of certain widows. Again the separating wall of pharisaical legalism was broken down in the admission of the Gentiles into the church. But finally she had to meet the naked sword of civil authority as it was unsheathed against her. Through all she is more than conqueror. The Lord's work goes on regardless of what men say or do.

I. Peter's Imprisonment (vv. 1-4).

1. By Whom (v. 1).

Herod, the grandson of the wicked Herod who slew the innocent children of Bethlehem. His half-sister, Herodias, secured the death of John the Baptist. The church could not expect much from such a king.

2. The Reason (v. 3).

It was to gain the favor of the Jews. Herod was not a Jew, but an Edomite, therefore knew that his success was dependent upon his having the goodwill of the Jews. He acted not from principle, but from policy. He did not particularly hate the church, but loved popularity. Those who are controlled by the pride of life shall perish (1 John 2:16, 17). Herod for the sake of popularity manifested a deep sympathy for degenerate Judaism. It was but the sympathy of the politician. Since the church had developed so as to be a successful rival of Judaism, indeed was already displacing it, he saw an opportunity to curry favor with the Jews by putting forth his hands against it.

3. The Method (v. 4).

He was arrested, put into prison and guarded by four quaternions of soldiers. A quaternion is a guard of four soldiers. Four quaternions means that a special group was on duty each watch of the night. It was the custom for two soldiers to be in the prison, one on each side of the prisoner bound to his arms with chains (v. 6), the third one to watch outside the door, and the fourth to be near the outside gate. Humanly speaking it was impossible to escape. They had doubtless heard of Peter's escape from jail before, so they thought they would take no risks this time. However, they made one fatal mistake—they left out God.

II. The Church of God in Prayer (v. 5).

The church was at a crisis. Her situation was most grave. James, one of the brethren of the church, was dead, and Peter the most prominent of all was in prison. In this desperate strait they did the wise thing—they betook themselves to prayer. The very helplessness of the church was its strength for it was thrown back upon the Lord. It was a noteworthy prayer.

1. It Was unto God, not unto Men, Or To Be Heard of Men. This is a very common fault today. All true prayer is unto God.

2. It Was United Prayer.

There is peculiar power in the united prayer of God's people. Marvelous things can be expected when the church unitedly calls upon God.

3. It Was an Intensely Earnest Prayer.

It was more than unceasing prayer, it was the earnest desire of the soul as it stretched itself out toward God.

4. It Was Definite Prayer.

They specifically offered prayer to God for Peter. Their prayer was concentrated, definite and specific. The great cause for the weakness of the church is her lack of prayer. God does answer prayer.

III. Peter Delivered by an Angel (vv. 6-11).

This occurred the night before Herod's plan to make a public display of him.

1. Peter Sleeping (v. 6).

This shows that he was not greatly disturbed over the matter. The Lord keeps in perfect peace those whose minds are stayed on Him (Isa. 26:3). Again, He gives his beloved sleep (Ps. 127:2).

2. Peter Leaves the Prison (vv. 7-10).

A heavenly light shone in the prison. The angel smote Peter on the side; the chains fell off. Peter put on his clothes and passed by one guard after another through the iron gate out into the city. The whole transaction was orderly and leisurely, showing that God is not in a hurry. The same was true when Christ arose from the dead.

3. The Effect upon Peter (v. 11).

Although the matter was so wonderful to Peter, even outside his consciousness, when he came to himself he was assured beyond a peradventure that God had miraculously delivered him from Herod's wicked hands.

IV. Unconscious Unbelief (vv. 12-19).

1. The Behavior of Peter and the Church (vv. 12-17).

Peter went to the house of Mary and

knocked. The knock was answered by Rhoda who was so overjoyed that she forgot to open the gate, and ran in and told them that Peter was at the gate. The disciples were not prepared for such good news, and even accused her of madness. She, undaunted, insisted. They offered as an explanation that perhaps it might be Peter's guardian angel in his likeness. They got more than they expected. Results should be expected from our prayers. Peter rehearsed unto them the Lord's dealing with him, and instructed them to make these things known unto James and the brethren.

2. The Behavior of the Soldiers (vv. 18, 19).

There was great agitation among them as to what had become of Peter. This was a serious matter since they were responsible for him. Not being able to account for Peter's escape, Herod commanded that they be put to death. After this Herod went down to Caesarea. Here he was adored as god. Because he arrogated this honor to himself, the Lord smote him. Herod died, but the Word of the Lord grew and multiplied.

June 28 Review

Golden Text:—"Ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

As usual the methods employed in the review largely depend upon the teacher and the class. Two methods are suggested:

First, the biographical. This is a method which can nearly always be used to advantage since pupils of all ages are interested in the study of persons. Peter, Paul, Stephen, Philip and Barnabas are very prominent characters in the quarter's lessons. These may be assigned to members of the class the week before with a view of a brief biographical sketch being prepared and read to the class.

Second, the summary method. This method calls for the review of the principal facts of each lesson with statement of the leading teachings thereof. The following is suggested:

Lesson I.

On the Day of Pentecost, the risen and ascended Christ sent the promise of the Father causing the Holy Ghost to descend upon the disciples to qualify them to be witnesses of His death and resurrection to all the world.

Lesson II.

The healing of the lame man shows that the risen Christ is able to make strong a man who was born a cripple. The man who was healed, thoroughly advertised the miracle. Those who have experienced the life of God cannot help but make it known.

Lesson III.

The church is God's dwelling place. Since it is His dwelling place it is as holy as the Holy place in the sanctuary. The judgment which befell Ananias and Sapphira proves that God will not

allow the hypocrite to escape His judgment.

Lesson IV.

The behavior of Stephen proves that the risen Christ is able to sustain His witnesses, even while they are sealing their testimony with their blood. His standing shows His active interest in His disciples and that He welcomes home to heaven those who are faithful.

Lesson V.

The experiences of Daniel and his companions show that total abstinence pays.

Lesson VI.

Philip, the only man in the New Testament called evangelist, is in the energy of the Spirit preaching the Word and winning men to Christ.

Lesson VII.

The conversion of Saul, the bitter enemy of Christ, is an illustrious example of what the revelation of Christ in His glory can do, and also illustrates the method of the conversion of Israel.

Lesson VIII.

After Saul's conversion, he straightway preached Christ as the Son of God. Those who are really saved know whom they have believed.

Lesson IX.

The stupendous miracle wrought by the risen Christ at the hand of Peter proved that the gospel had lost none of its power by being preached abroad.

Lesson X.

When Christ would break down the middle wall of partition between these Jews and Gentiles, He gave to Cornelius

The School with a Message

*and a definite program
with which to put it over*

There is but one remedy for this old world of ours, and we have it and are training men and women to broadcast it. It takes young people with grit, determination, and a will to work and work hard to make good! This is no school for "a quitter." We teach the Gospel,—how to *live* it, and how to *teach* it, and how to *preach* it.

For information, write to
J. D. Adams, General Secretary.

Philadelphia School of the Bible
1721-25 Spring Garden Street
PHILADELPHIA PENNSYLVANIA

John Brown UNIVERSITY

Co-Educational—Interdenominational
—Evangelical

Located in Sulphur Springs, Arkansas, the beauty spot of the Ozarks. Health center, with many famous medicinal springs. Environments absolutely wholesome, healthy and clean. Highest literary standards. Full courses from first year high school up. Specialized courses in vocational training. Bible study compulsory. School pledged to the old evangelical faith. Modernism, intercollegiate athletics and fraternities barred. Predelinquents and unruly students not accepted. A wholesome family life, with a wholesome program of recreation and amusement. School owns golf course, lake, parks and wonderful springs. Large, modern buildings. Tables served from our own Jersey herd, gardens and poultry yards. Tuition, room, board and laundry \$500.00. High objective that of training young people in a well-rounded and thoroughly grounded Christian life. Student body limited to 250 students. Evangelist John E. Brown, President. Write the John Brown University, Sulphur Springs, Arkansas.

and Peter each a vision. When the gospel was offered to the Gentiles, the Holy Ghost came upon them as at Pentecost.

Lesson XI.

Before the foreign missionary enterprise was launched, a new center of operation was established at Antioch. The Holy Spirit established this strategic center and sent out the missionaries.

Lesson XII.

The risen Christ hears the prayers of the church and sends His angels to deliver His faithful servants.

July 5

The Beginning of Foreign Missions Acts 13:1-12

Golden Text:—"And he said unto them, Go ye into all the world, and preach the gospel to every creature."
—Mark 16:15.

This marks the beginning of foreign missions as the deliberately planned enterprise of the church.

I. The Gifts of the Church at Antioch (v. 1).

Young as Antioch the new religious center was, she had prophets and teachers. Such are essential to church life. Indeed they are never absent from the church. In Ephesians 4:8-12 Paul declares that when Christ ascended He gave gifts to men for the purpose of perfecting the saints unto the work of the ministry. This shows that the church does not exist for itself, but for service to others. Christ, the head of the church, came not to be ministered unto, but to minister and give His life a ransom for many (Matt. 20:28).

II. Barnabas and Saul Sent Forth (vv. 2, 3).

These were the first foreign missionaries sent out. While the five ministers were praying and fasting, the Spirit of God commanded them to send forth Barnabas and Saul. The work of evangelizing the world was laid so heavily upon these men that they refrained from eating in order to seek the will of the Lord in prayer. This is the kind of fasting that meets God's approval. If the Lord's work of saving souls were to lie so heavily upon us as to cause us to refrain from eating, the Spirit would speak definitely to us more frequently. From the fact that they were directed to send forth those whom the Spirit called, we learn that the real call to Christ's service comes from the Spirit. The Spirit called and the church seconded the motion by sending those who were called by Him. Nothing but failure awaits when the church sends without the Spirit's call. The church should be constantly seeking the mind of the Spirit relative to the sending forth of laborers into the vineyard. The Spirit called and the church sent the very best men from the church at Antioch. This is as it should be. The church can never succeed as she ought until she lays upon the mission altar her best men and women. She ought to be able to get along with her poorest workers at home. These men seem to have been ready to go, for they rendered instant

obedience. This should be our attitude towards the Lord's work holding ourselves in readiness for the immediate execution of His commission. Those who have received the Spirit's call are not taken by surprise when the church sets them forward to their specific work. There was a second season of fasting and prayer accompanied by the imposition of hands before they went forth. This shows that ordination has its proper place in the sending forth of missionaries.

III. Preaching the Word of God in Cyprus (vv. 4, 5).

We are not told as to why they first went to Cyprus, but we are left to infer that it was owing to the fact that it was the home of Barnabas. He was acquainted with the country and people, and could thus be assured of a respectable hearing among them. Besides, it is most natural that those who have heard the good news go with it first to their kindred and friends. Andrew first went to his brother, and the man out of whom the demons were cast was denied the pleasure of his request to follow Jesus. Christ commanded him to go home and tell what great things the Lord had done for him (Luke 9:39). As they went forth they carefully carried out their commission for they preached the Word of God—not socialism, current history, philosophy, ethics, etc. Those who are faithful to God will never preach anything but His Word. The great need today is Spirit-called, Spirit-filled

men preaching God's Word. In fact Spirit-filled men will preach nothing else. The opposer of God and Christ can only be successfully met by this means.

IV. Withstood by Elymas, the Sorcerer (vv. 6-12).

Sergius Paulus, the deputy, invited Barnabas and Saul to tell him of the Word of God. Elymas maliciously sought to turn his mind from the faith. This is the first obstacle they encountered, but it was overcome through the power of the Spirit. This opposer is the same one who came to Adam in the garden of Eden, and Jesus in the wilderness. He is the enemy of God and man. He now sought to bar the gospel as it entered upon its career of the conversion of the heathen. Paul denounced him in the most scathing terms. He called him the child of the Devil, denounced him as full of guile and villainy, pronouncing him the enemy of all righteousness, accusing him of perverting the right ways of the Lord. Surely a man is never more of a villain than when trying to turn a soul from the gospel.

5,000 Christian Workers Wanted

to sell Bibles, Testaments, good books and handsome velvet Scripture Mottos. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher
Dept. 11, Monon Bldg., Chicago, Ill.

BEAUTIFUL GIRLHOOD

Things Every Girl in The Teens Should Know. Parents are enthusiastic in their Praise.

By Mabel Hale

"One of the most beautiful books for young girls that I have ever read," says Mrs. Lydia M. Beyer. "Every mother owes it to her daughter to obtain for her this wonderful book. The sacrifice it may cost her is far too small in comparison to the help her daughter will get from the book. It cannot be too highly recommended."

Gift book style, 232 pages printed in two colors, bound in beautiful, blue cloth with colored medallion on front cover. Postpaid \$1.00

THRILLING STORIES

Our new series of "Christian Hero" Books for Young People include a number of titles by recognized authors. These books are the life stories of great Christian heroes, written in a gripping, graphic style.

John Wesley by Elsie E. Egermeier.
John Paton by Bessie L. Byrum
Martin Luther by James A. Morrison
James H. Taylor by Gloria Hunes

Cloth Bound, 130 pages to 160 pages each, postpaid \$0.75

"IN NATURE'S HAUNTS"

With youthful minds by W. A. Bixler cannot be recommended too highly. It broadens the mind, and helps one to converse intelligently on interesting subjects on life as found in nature. Gives facts and explanations of many of nature's miracles. Cloth Bound, 191 pages, postpaid \$1.00

GOSPEL TRUMPET COMPANY

Dept. 11, Anderson, Indiana.

BRANCHES:
POMONA, CALIF., Seventh and Carey Avenue
ATLANTA, GA., 638 Edgewood Avenue
KANSAS CITY, Fifteenth and Prospect Avenue
YAKIMA, WASH., 10 South Seventh Street

"There's a Wholesome Moral in Every Gospel Trumpet Book"

No. 2

Missionary Department

Robert H. Glover

"There is no man that hath left house, or brethren, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time . . . with persecutions, and in the world to come eternal life."—Mark 10:29, 30.

We hear much about the sacrifices of missionary service, but little about its compensations. Yet have you ever met a missionary who regretted the choice he had made? Or, have you failed to observe the keen longing of missionaries on furlough to get back to their field and work? Is this show of enthusiasm mere pretense, like the whistling of a small boy to keep up his courage? No, it is unquestionably genuine, and it springs from the simple fact that every true missionary finds that the compensations attending his life and labor quite outweigh the sacrifices, however great these latter may be.

In the business world we hear about "guaranteed service." Well, that is just what missionary service is, and—better still—the guarantee in this case is made by God and not by man, as the text at the head of this column indicates. The Lord gives back to those who give to Him, and He gives "good measure, pressed down, shaken together and running over."

Every true missionary has experienced this, and therefore he does not want to be commiserated, but feels rather that he should be congratulated. He is getting out of missions more than he is putting in, and finds it in the last analysis not a sacrifice but a fine, satisfying investment.

Who will join the ranks of the happiest, most-to-be-envied company of men and women in the world, and get the very best and most out of life on earth, to say nothing of eternal reward hereafter?

HOW A VISITOR FROM HOME VIEWS THEM

The following excerpt from a letter by Rev. Albert Hughes, home director of the

Sudan Interior Mission, who is at present visiting that mission's field in Nigeria, is a worthy appreciation of the men and women who are toiling for Christ and souls in that and other far-away mission fields:

"I want to thank God for the great privilege of greeting our missionaries face to face. I had met some of them during their furlough in the homeland, and had remembered them regularly at the throne of grace. But the best of all has come to me in living with them for a little while in their own homes on the field.

ON FURLOUGH By Mary E. Albright

Let me go back! I am homesick
For the land of my love and toil,
Though I thrill at the sight of my
native hills,
The touch of my native soil,
Thank God for the dear home
country,
Unconquered and free and grand!
But the far off shores of the East, for
me,
Are the shores of the Promised
Land.

No longer young—I know it—
And battered and worn and gray,
I bear in my body the marks that tell
Of many a toil-filled day
But 'tis long to the end of a lifetime,
And the hour for its sun to set;
My heart is eager for years to come;
Let me work for the Master yet!

My brain is dazed and wearied
With the New World's stress and
strife,
With the race for money and place
and power,
And the whirl of the nation's life.
Let me go back! Such pleasures
And pains are not for me;
But oh! for a share in the Harvest
Home
Of the fields beyond the sea!

For there are my chosen people,
And that is my place to fill,
To spend the last of my life and
strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and to dare!
For the Lord has faithfully kept His
word—
He is with me always there!

"Did I say homes? Well, they are the only homes they possess. They are clean, neat, and comfortable so far as this is possible in Africa. But make no mistake, they have no pianos, no oil paintings, no downy couches, and a great many things are noticeably missing which we at home would count as necessities.

"The missionary's home is never his own. Such a thing as home privacy is not known. It is an open house to the white traveler, as well as missionary, and all day long, and often all night, too, there is an endless stream of black life coursing its way to the mission house. They come to beg or borrow, to seek help or advice. Babies in Christ must be continually nursed, and each day brings its new tasks. No sooner is one palaver over than another must be begun. Yet I have never once seen our workers grow impatient. They cheerfully sacrifice the privacy of home life for the good of others.

"I want to say for our missionaries what they would not say for themselves, that they are a noble band of men and women. They have left the homeland with its comforts, relatives and friends. More than all this, children have in many cases to be left behind. All financial gains have to be given up, no stocks or bonds yielding interest, no life insurance to fall back upon—the missionary's allowance does not permit of these things. These are men and women of one determination, who have gladly made the necessary sacrifices and have abandoned all for the sake of the heathen. To tell men the story of the Cross and lead souls to Christ is counted sufficient reward."

CHRISTIAN ENDEAVOR IN CHINA

The Christian Endeavor Society has just celebrated its fortieth anniversary in China. Appropriate services were held at headquarters in Shanghai, where plans were discussed for a national convention to mark the anniversary. Warm testimony was borne by representative missionary leaders to the fruitful work and fine spiritual standards of the Christian Endeavor movement.

Mr. James Stark, secretary of the China Council of the China Inland Mission, said: "I am persuaded there is no organization that has meant more to the church in China than

the Christian Endeavor Society. It has not infrequently proved to be an antidote to spiritual declension. In not a few cases within my knowledge the starting of a Christian Endeavor Society has brought new life to a decadent church, providing, as it has done, an incentive to the study of God's Word and to definite effort for the salvation of others."

Such testimony is indeed refreshing, and it is just what any one would expect who knows Mr. and Mrs. Edgar E. Strother, the national secretaries for Christian Endeavor in China. They are both former M. B. I. students, and they stand for sound doctrine, high spirituality and aggressive evangelism.

There are now 1,200 Christian Endeavor Societies in China, and the slogan of this fortieth anniversary is: "Ten times 1,200 Christian Endeavor Societies in China within the next ten years, making 12,000 societies by 1935, our Jubilee Year."

Moody Bible Institute Monthly

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

Under the above name a number of sound and spiritual missionary agencies laboring in Central and Eastern Europe

A Union like this is a cause for rejoicing because it is not, like a good many other unions of today, based upon compromise of doctrine or principle, but represents genuine unity in the essential Christian doctrines and in soul-winning missionary policy.



Christian Endeavorers in China
Some of the delegates living on boats during a U. E. Convention. (The Chinese characters at top, which read from right to left, are the practical equivalent of the English designation here given, with the addition that the place of gathering was Yuyao, in the Ningpo district of Chekiang province, and the date—"Thirteenth day of third moon of thirteenth year of the Republic.")

have united for mutual encouragement and closer co-operation in earnest effort to evangelize the spiritually destitute millions of those lands, and also to minister material relief in times of emergency.

The societies already co-operating are: The Russia Evangelization Society, Christian Testimony to Jews, Serbian Gospel Mission, and American Christian Relief Mission. The fellowship also endorses and co-operates with the "Light to the East" mission, located at Wernigerode, Germany.

Among the officers of the American Executive Committee are Rev. O. R. Palmer, Philadelphia, chairman, and Rev. W. S. Hottel, Altoona, Pa., home director.

THE PASSING OF TWO MISSIONARIES

The news which has just come of the death of Mrs. John S. Hall (nee Edith Edwards) and Mrs. Guy W. Playfair

(nee Elizabeth Christie), both of the Sudan Interior Mission in Nigeria, has brought deep sorrow to their many friends in this country. Both were former M. B. I. students. Mr. Hall is also a graduate of M. B. I., '08, and Mr. Playfair, who is the field director of the mission, is a member of the Moody Church, Chicago. These beloved missionary wives and mothers succumbed to a terrible scourge of cerebro-spinal meningitis, which has for months been raging in Nigeria and has claimed thousands of victims among the natives. These ladies are the only white people who have as yet taken the disease. Mrs. Hall was ill six days and died on March 4. Her own husband had to make the coffin for her midnight burial. Mrs. Playfair, who died on March 14, was ill only twenty hours. They leave behind them with their grief-stricken husbands four and three motherless children respectively.

The letters from Mr. Hall and Mr. Playfair breathe a beautiful spirit of resignation, trust and courage. They have the loving sympathy and prayers of a multitude of friends in this dark hour of their sorrow.

WE PRINT BOOKS

Paper Cover or Cloth Bound

We also furnish cuts from your photos.

FREDERICK PRINTING & STATIONERY CO.
316-318 N. 3rd St. St. Louis, Mo.

FREE

Send for copy of "Baffled Rabbi," converted Jew's testimony in crowded court room.

Christian Witness to Israel

521 West 179th St. New York City

FOUR GREAT QUESTIONS

Is the Church of Christ fulfilling her duty to the Jews? Are you doing your Master's will for Israel? How much did you do to aid Jewish Missions in 1924? What will you do in 1925?—Read these four questions with Paul's four great ones in Romans X 14, 15, and learn what to do from the

JEWISH MISSIONARY MAGAZINE

Sample copy free. But better—subscribe for it, using coupon below.
Theo. M. Chalmers, 2654 Marion Avenue, New York City
Please find enclosed One Dollar (outside the United States \$1.25) for the Jewish Missionary Magazine for one year.

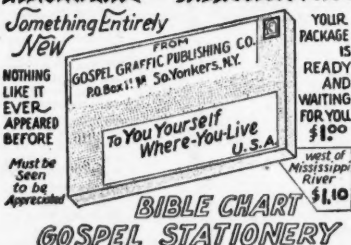
Name.....
Address.....

WHAT YOU GET FOR YOUR DOLLAR

And Your Dollar Back if You are not MORE than Satisfied

- 1. You Get 104** Sheets Good Quality WATERMARKED BOND Correspondence Paper Large Note Size (6x9 1/2 inches). Fine writing surface for Pen or Typewriter.
- 2. You Get** (at the head of these 104 sheets) Photo-Engraved Reproductions of 13 Entirely original Hand-Drawn Bible Charts designed and made especially for this stationery

GOSPEL GRAFFICS



- EACH PACKAGE CONTAINS:**
- 24 charts on Salvation—3 kinds, 8 of each kind.
 - 24 charts on The Baptism in the Holy Ghost—3 kinds, 8 of each kind.
 - 24 charts on Divine Healing—3 kinds, 8 of each kind.
 - 24 charts on Christ's Second Coming—3 kinds, 8 of each kind.
 - 8 charts on All above subjects—one kind.
 - 104 charts in all, at the head of the Stationery, ringing out the real, old-time Gospel on EVERY LETTER YOU WRITE.
- West of the Mississippi 13 extra sheets sent to cover added postage charge.

These charts (outcome of 30 years' diligent and prayerful Bible Study) have been carefully worked out at great expense of time and labor, under the guidance and enabling of the Holy Spirit.

Many will not (or do not) read the Bible. Many will not read a tract. EVERYBODY will read these beautiful and telling "GRAFFICS" with their life-laden messages on a personal letter.

- 3. You Get** PROVIDED YOU ORDER AT ONCE—a dainty little 16 page BOOK-LET containing the entire series of 13 charts which you keep for your own use. Many happy hours of enriching Bible Study are in store for you with the aid of this little Chart Book. To quickly introduce the Stationery, the Chart Book will be GIVEN FREE to the first 1000 purchasers.

This Advertisement may not appear here again so order NOW while the facts are before you

For Sermon and Scrap Book

William Norton

THE SPIRIT IN ROMANS ?

1. Leading (v. 14).
2. Indwelling (v. 9).
3. Interceding (v. 27).
4. Witnessing (v. 16).
5. Fruitful (v. 23).
6. Helpful (v. 26).
7. Victorious (v. 13).
8. Paternal (v. 15).

—Harold R. Bingham.

"THE POWER OF A NAME"

There is none other name under heaven given among men whereby we must be saved"—Acts 4:12.

Power of this name lies in—

- I. Its Exclusiveness—"None other."
- II. Its Inclusiveness—"Among men."
- III. Its Conclusiveness—"We must be saved."

—J. Charles Stern.

BIBLE BUSINESS—SEVEN ASPECTS

1. Business of the King (1 Sam. 21:8; Dan. 8:27).
Demanded of all.
2. Business of the Lord (1 Chron. 29:13; margin).
Delight of the servant.
3. Business of God (2 Chron. 32:31).
Do all things to His glory.
4. Business of the Father (Luke 2:49).
Delight of "the Son."
5. Business of the Son (Ps. 107:23).
Daily toil.
6. Business of the Deacons (Acts 6:2).
Done for the saints.
7. Business of our own (1 Thess. 4:11).
Diligence demanded.

—J. M.

"OTHER-WORLDLINESS"

Colossians 3:1-4

- I. Has Its Source in a Past Transaction (v. 1).
 - (a) Death with Christ (Col. 2:12).
 - (b) Burial with Christ (Col. 2:12).
 - (c) Resurrection with Christ (Rom. 6:4).
- II. Has Its Center in a New Affection (v. 2).
 - (a) The place of Christ's presence (Col. 3:1).
 - (b) The place of Christ's intercession (Rom. 8:39).
- III. Has Its Joy in a Wonderful Security (v. 3).
 - (a) Security of fellowship with Christ (Rom. 8:39).
 - (b) Security of a hidden life in God (ps. 119:114).
- IV. Has Its Hope in a Coming Glory (v. 4).
 - (a) A returning Lord of life.
 - (b) A coming transformation and glory (Phil. 3:21).

—J. Charles Stern

PRAYER IN ACTS 3:1

1. The Fact of Prayer—The verse statement.
2. A Place of Prayer—"The temple."
3. A Time for Prayer—"The hour of prayer."
4. The Road to Prayer—"Up."
5. The Practice of Prayer—"Went."
6. The Fellowship of Prayer—"Together."
7. Spirit-filled Men Needed Prayer—"Peter and John."
8. Much More The Disciples of Today—Luke 18:1.

—J. P. G.

THOUGHTS ON GALATIANS

5:22, 23

1. Joy is love in bloom.
2. Peace is love in repose.
3. Longsuffering is love in trial.
4. Gentleness is love in expression.
5. Goodness is love in action.
6. Faith is love in apprehension.
7. Meekness is love in abasement or humility.
8. Temperance is love in government or self-control.

—Joseph Ford.

THE CHILDREN'S COMMANDMENT

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."
—Exod. 20:12.

Introduction.

1. Four commandments relating to God.
2. Five commandments relating to man.
3. One commandment especially for children.

I. Children, obey your parents because God commands it.

God is too wise to make any mistake and too good to be unkind, therefore He is to be trusted. God intended that parents should stand in His place in the earliest years. Obedience and respect at home prepares the way for obedience to teacher, employer, and civil and divine law.

II. Children, obey your parents because of what they are to you.

1. We owe, under God, our very life to our parents.
2. We will not always have our parents with us, and we may have a life of disobedience to regret.

III. Children, obey your parents for it will honor and lengthen your life.

1. Contrast the sad and sudden end of Eli's disobedient sons with the long illustrious life of Joseph and Daniel.
2. Contrast Absalom and Solomon—the way they treated their father and mother, with the ultimate result.

—C. H. Benson.

OPENED EYES AND BURNING HEARTS

"Their eyes were opened, etc."—Luke 24:13-35.

I. The Disaster Discussed (vv. 13-18).

1. Between themselves (vv. 13, 14).
2. With a stranger (vv. 15-18).

II. The Disaster Explained (vv. 19-27).

1. Origin and developments (vv. 19-24.)
2. Purpose and necessity (vv. 25-27)

III. The Disaster Turned into Victory (vv. 28-35).

1. Opened eyes (v. 31).
2. Positive knowledge (v. 31).
3. Exultant testimony (vv. 34, 35).

—R. Clyde Smith.

THE LITTLE CAPTIVE MAID OF ISRAEL

2 Kings 5:1-14

Suggested for a Children's Day Talk

What the simple testimony of a little girl accomplished.

1. Although a captive in a strange land, she did not spend her time bemoaning her sad lot, but when she saw that her master was afflicted with the terrible disease called leprosy, she pitied him. It aroused her sympathy.

2. Her sympathies were aroused to such an extent, that she determined to do something to relieve his distress, and the only thing she could think of, was to testify of the great prophet Elisha in her own country, who could cure her master of his dread disease.

3. So positive was she that the poor leper could be healed, if he went to the prophet in her country, that it produced faith in her testimony, and so effected the cure of the sick man.

4. The effect of the simple testimony of "The Little Captive Maid of Israel" calls our attention to the good we can do with what we might call the

Beautiful Flower of INFLUENCE



WHAT SATISFACTION FOR A LITTLE GIRL TO KNOW, THAT SHE INFLUENCED FOR GOOD—
THE WIFE OF A GREAT MAN,
THE GREAT MAN HIMSELF,
THE GREAT PROPHET,
AND TO HAVE HER DEED RECORDED IN GOD'S GREAT BOOK, WHERE THE SWEET PEARLS OF THE BEAUTIFUL FLOWER OF HER INFLUENCE, MAY BE ENJOYED BY ALL WHO WILL EVER READ THE STORY OF HER LIFE.

—Courtesy of Rev. Charles Eickenberg, author and publisher of *Object Lessons of Scripture*.

Moody Bible Institute Monthly

A WONDERFUL SAVIOUR

Isaiah 9:6

He is wonderful in every way.

- W Wonderful in His Ways (Rom. 11:33).
 - O Wonderful in His Offerings (Eph. 5:2).
 - N Wonderful in His Name (Matt. 1:21).
 - D Wonderful in His Doings (Luke 4:31-37).
 - E Wonderful in His Energy (Acts 10:38).
 - R Wonderful in His Redemption (Eph. 1:7).
 - F Wonderful in His Fulness (Col. 2:9).
 - U Wonderful in His Union (John 14:10, 11).
 - L Wonderful in His Love (John 13:1).
- "What a Wonderful Saviour is Jesus, my Jesus!
What a Wonderful Saviour is Jesus, my Lord!"

—J. E. Williamson.

SEVENFOLD ENCOURAGEMENT IN THE PSALMS

For Believers

1. "Thou art my God" (Ps. 118:28).
He is praised and exalted by His own.
2. "Thou art good" (Ps. 119:68).
He doeth good to all.
3. "Thou art there" (Ps. 139:8).
He is everywhere.
4. "Thou art my hiding place" (Ps. 119:114).
He is our refuge at all times.
5. "Thou art near, O Lord" (Ps. 119:151).
He is ever near to help and cheer.
6. "Thou art with me" (Ps. 23:4).
His abiding presence.
7. "Thou art the same" (Ps. 102:27).
He changeth not.

—J. M.

SAVE A SOUL FROM DEATH

This is being done in Africa, China, India, by Native Evangelists and Bible Women, who are being supported for from 80c to \$2.00 a week, \$40 to \$100 for a year.

We put you in touch with these soul winning workers under the missionaries of both denominational and undenominational societies. The missionary gives you a native worker, under him who goes out into heathen villages and brings men and women to Christ as your "SUBSTITUTE." "Work twenty-four hours a day for God." Write to the

MISSIONARY PRAYER LEAGUE

473 Greene Avenue Brooklyn, N. Y.

For Free Literature

It Solves The Problem

Who has not searched vainly at times for just the book to meet some specific need? Our 1925 SPECIAL REFERENCE GUIDE will solve the problem, as it lists over 3,000 titles of the best in Sound Christian Literature, and all by subject.

Write for yours at once

Address Dept. M6

EVANGELICAL PUBLISHERS
858-860 College Ave., Toronto, Canada

GOD'S CONSTANT MERCY

A sower sowed his seed, with doubts and fears;

"I dare not hope," he said, "for fruitful ears:

Poor hath the harvest been in other years."

Yet ere the August moon had waxen old,
Fair stood his fields, a waving sea of gold:

He reaped a hundred fold!

In a dark place one dropped a kindly word;

"So weak my voice," he sighed, "perchance none heard,

Or, if they did, no answering impulse stirred."

Yet in an hour his fortunes were at stake:
One put a life in peril for his sake,

Because that word he spake!

"Little I have to give, O Lord," one cried,

"A wayward heart that oft hath thee denied;

Couldst thou with such a gift be satisfied?"

Yet when the soul had ceased its mournful plaint,

God took the love that seemed so poor and faint

And from it made a saint!

—The Sunday Magazine.

"ANSWERED PRAYER"

Much that perplexes us in our daily experience is but the answer to our own prayer.

1. We pray for patience and God sends tribulation. "For tribulation worketh patience" (Rom. 5:3).

2. We pray for submission and God sends suffering. "For we learn obedience by the things we suffer" (Heb. 5:8).

3. We pray for unselfishness and God gives us opportunities to sacrifice ourselves by thinking of the things of others (Phil. 2:4).

4. We pray for victory, but the things of the world sweep down upon us in a stream of temptation. "For this is the victory that overcometh the world, even our faith" (1 John 5:4).

5. We pray for strength and humility and some messenger of Satan torments till we are in the dust crying to God for its removal (2 Cor. 12:7-11).

6. We pray for union with Jesus, and God severs natural ties and lets our best friends misunderstand and seem indifferent to us.

7. We pray for love and God sends peculiar suffering and puts us with apparently unlovely people and lets them say things which rasp the nerves and lacerate the heart. "For love suffereth long and is kind, love is not impolite, love is not provoked. Love bears, believes, hopes and endures. Love never faileth." (1 Cor. 13).

A beam in our own eye does not prevent our seeing a mote in our brother's eye. But our responsibility is for our beam, and not for our brother's mote.
—Henry Clay Trumbull.

"The Associated Gospel Churches"

!Second Annual

Oakland's Park Bible Conference and Evangelistic Campaign

August 2nd, to 16th, inclusive

At Oakland's Park, beautifully situated on Hamilton & Toronto highway, three miles from Hamilton, Ontario, and fronting on Hamilton Bay.

Widely known Bible teachers, Evangelists and Missionaries from various fields of the world will take part including Pastor P.W. Philpott of Moody Church, Chicago. Mr. H. A. Ironside of Oakland, California, Dean Clifton L. Fowler of the Denver Bible Institute, Pastors James MacFarlane, Gospel Tabernacle, Hamilton, T. H. Ballantyne of Grace Tabernacle, Kitchener, Ont., G. A. MacKenzie of Stratford, Ontario, and Herbert MacKenzie, President of Erieside Bible Conference, Rev. R. M. Webster, Bible Institute of Chicago, and others.

Good Railroad, Bus, Boat and Electric Connection with Hamilton from all directions.

Convenient Transportation arrangements between Hamilton and the Park and return.

Meals can be purchased in the Pavilion on the grounds

Splendid tenting accommodation, apply Pastor A. Norman, Chairman of Park Committee, 115 Roxborough Avenue, Hamilton, Phone G1498-W.

Spend your vacation at Oakland's Park this year.

The Conference will be under the supervision of Pastor Herbert MacKenzie, founder, and for seventeen years organizer of the Erieside Bible Conference.

For general Conference information address

PASTOR HERBERT MACKENZIE

73 Gage Avenue, South

Hamilton, Ontario

"Watch this space—fuller
Announcement next month"

THE MAKING OF A SERMON

Suggestions to Young Preachers

By Walter P. Flavell

The first proposition in making a sermon is the choice of a text. This has been the custom of those who preach, ever since the time of Ezra, who, as we learn from Nehemiah, introduced the practice of ascending the pulpit, and after addressing a prayer to God, to which the people said "Amen," opened the Book of the Law, and having read the passage, gave the sense and caused the people to understand the reading.

Our work, as preachers, is to emphasize the Word of God, and to endeavor to apply it to current needs. So we

look for a text, and this is often no easy matter. We often speak of finding a text, but perhaps the better way would be to have the text find us; the ones that stand out, like letters of flaming fire, are generally the ones that we are to take and handle, and seek to expound. Some preachers are fond of taking out-of-the-way texts, and often find it difficult to use them with profit to themselves or their congregation.

Having found the text, our next duty is to seek to understand its meaning. The reading of the context will generally help us in this matter. Most of us possess, or should possess, a good commentary on the sacred Word. I have often heard young ministers decry the value of good old Matthew Henry, and ridicule the fact that their fathers cherished such an intense regard for him. But this was not the case with the pulpit giants of the last decade, whose recent departure causes us grief, such as Dr. Clifford, Dr. J. H. Jowett, Dr. Forsyth, the flaming Silvester Horne, and our beloved Wakerley. These all openly acknowledged their indebtedness to the famous old expositor, and surely their opinion was well founded.

My own custom is to designate my subject by some title. This saves me wandering from the center of the theme. Let me give you two or three illustrations of what I mean.

The text selected is from the Epistle to the Colossians, chapter 1, verse 28: "Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ." This subject I call "The preacher's true vocation," and the points are these: 1st, whom we preach, Christ. 2nd, how we preach, warning every man and teaching every man in all wisdom. 3rd, why we preach, that we may present every man perfect in Christ.

Take another subject to illustrate the designation of the title. The text is Ezekiel 47, a sentence from verse 9: "And everything shall live whither the river cometh." This I call "The origin and effect of the life-giving stream." The subject tends to keep the trend of the teaching of the text before the people to whom we minister.

Jowett used to urge young preachers to look for and preach from the fat texts of the Bible, and cited Spurgeon as his model in this respect, who used to preach from such lofty themes as these: "Accepted in the Beloved," "The Glories of His Grace," "The Holy Spirit of Promise," and "The Exceeding Greatness of His Power to Us-ward Who Believe." Such subjects are seasonable for all time, and although we may not be silver-tongued orators, we may, under the guidance of the Holy Spirit, find it profitable to ourselves and to our people to seek to portray such enchanting visions of the mighty truths of God.

For illustrations to serve as windows for my sermon structure, I am always looking out for materials. They reach me through the medium of my daily

and weekly papers, and books of general reading; also history and biography, on which I have always been keen; also in conversation with those I meet in every-day life. If observant, we can always find matter for our new subjects, which we should always have in hand.

Thirty to thirty-five minutes is generally the length of my address. The matter which I write could easily be read in fifteen minutes, so the other, time is occupied in giving expression to unpremeditated thoughts that flow into the mind during the delivery of the address. These hitherto unthought-of ideas are generally the most impressive, and by following such a method the effort does not bear the stamp of a recitation.

Christian Workers Wanted

To sell Bibles, Testaments, Good Books and Velvet Scripture mottoes. Liberal discounts. No experience necessary. Work all or part time. Send for free catalog and price lists.

NATIONAL EDUCATIONAL SOCIETY
431 S. Dearborn St. Chicago, Ill.

How to Buy BONDS!

CONSIDER first the reputation and stability of the vendor organization—the integrity of the executive body. Consider next nature of bonds—how funds are protected; consider last, rate of interest, how it is maintained, how it is paid.

American Bible Annuity Bonds are safe. For fifty years the Society has issued bonds without loss to a single investor. The executives are men of Christian principles.

American Bible Annuity Bonds yield interest at the rate of from 4% to 9% according to age of annuitant. Checks are mailed promptly twice a year. There are no coupons to clip, no complicated details to worry about, no bank book to lose. They are tax free. There is no depreciation—no anxiety.

The purchase of American Bible Society Annuity Bonds helps a Christian cause. Learn more about this safe investment.



Write for booklet,
No. 51-E
"Bibles and Bonds"

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York City

WINSTON-INTERNATIONAL
LOOSE-LEAF BIBLE
A PRACTICAL BIBLE FOR NOTES
Contains over 250 loose-leaf pages for personal notes that may be inserted in any number of pages between any pages in the Bible. Looks like a regular Divinity Circuit bound Bible.
Send for Illustrated Catalog of Bibles
THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
325 WINSTON BUILDING PHILADELPHIA

Marriage Certificates

AT LET-LIVE PRICES

Upon request, we will send any ordained Minister of the Gospel an assorted dozen "Holt" Marriage Certificates, all express paid, and if name are not the finest you have ever seen—satisfactory in every way, price and all—goods may be returned within five days at our expense; you can pay in 30 days, or ten days for a liberal discount.

In ordering kindly say whether books or framing designs.

THE HOLT CONCERN,
Warren, Ohio
(Removed from Chicago)

FOR YOUR VACATION



YOUR NAME IN GOLD FREE

On the popular and well-known "LIMITED" BILL-FOLD and PASS-CASE made of genuine black leather. Has SEVEN USEFUL POCKETS, as follows: CURRENCY pocket, WINDOW pocket for PASS, POSTAGE STAMP pocket with stamp book, POCKET with 12 monthly CALENDARS, full size COIN pocket, and TWO CARD pockets. Measures 4 3/4 inches by 3 inches folded. Well made and will last a long time. YOUR NAME stamped in GOLD FREE and ONLY 70c POST-PAID.

The "LIMITED SPECIAL" is same model as above but made of a fine grade of leather, and is LEATHER LINED. Rich and classy. A big bargain. YOUR NAME stamped in GOLD FREE and ONLY \$1.49 POST-PAID.

Extra Gold Stamping. 30c per line, 45c Lodge Emblems
POSTAGE STAMPS ACCEPTED
INTER-AMERICAN SUPPLY CO., NOT INC.
Dept. TP 3034 W. Huron St. Chicago, Ill.

Truth Illuminated

By Shafts from Various Quarters

ABOVE ALL ELSE

Christ's presence is everything. John Brown, of Haddington, said he would not exchange the learning of one hour's fellowship with Christ for all the liberal learning in ten thousand universities during ten thousand years, even though angels were to be his teachers. Phillips Brooks was once crossing the Atlantic, and a young man wanted to see him; he thought he was in his cabin, so he went to his cabin door and knocked gently, and as he got no answer he gently opened the door, and he found him prostrate on the floor, and he heard him say: "O Lord Jesus, Thou hast filled my life with peace and gladness. To look into Thy face is earth's most exquisite joy."—W. Y. Fullerton.

✦ ✦ ✦

THE UNIVERSAL SAVIOUR

We were standing looking at the large statue, carved out of white marble, in one of the great churches in Copenhagen, of our Lord in the act of invitation: "Come unto Me." As we stood, a gentleman who could speak English came and stood beside us, and said: "Has it occurred to you that the face of Christ is that of a Scandinavian?" There was not a vestige of the Jewish nature about it; the great sculptor had given a Scandinavian countenance to Christ. Then I remembered that every Italian who has painted Christ has made Him an Italian, every German has made Him a German, and every Englishman has made Him an Englishman. The deep truth underlying this fact is that *He is just the Saviour that every nationality needs.*—A. C. Dixon.

✦ ✦ ✦

WHAT IS MOST IMPORTANT?

A college professor, being ferried across a stream, asked the boatman, "Do you understand philosophy?" "No, never heard of it." "Then one-quarter of your life is gone. Do you understand geology?" "No." "Then one-half your life is gone. Do you understand astronomy?" "No." "Then three-quarters of your life is gone." Presently the boat tipped over and both fell into the water. "Can you swim?" asked the boatman. "No." "Then the whole of your life is gone." So we may also have every attainment of culture, education and even morality, but unless we have been born again, regenerated by the Spirit of God—made new creatures by the operations of an almighty and invisible influence upon the heart and mind, we are but helpless, undone creatures. Wesley, who, it is said, preached three hundred times from the words, "Ye must be born again," was asked, "Wesley, why do you preach so often on 'Ye must be born again'?" "Because," said Wesley, "ye must be born again!"

June, 1925

The Evangelistic and Bible Conference Fields

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soulwinning campaigns and a record of evangelistic and Bible Conference work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Melvyn M. Lawton is now associated with Dr. W. W. Hall, as his director and soloist. The first meeting will be a tabernacle campaign at Carrick, Pa.

Mr. and Mrs. John Imrie, Scotch evangelistic singers of Springfield, Mo., assisted in a meeting with the First Baptist Church of Brookings, S. D. There were many conversions.

The Prestons have been engaged for camp meetings at Epworth and Lena, Ill., by the Rockford district of the Rock River Conference, in July and August. This is their fourth consecutive year at these places.

An eight day revival meeting was held from Easter Sunday, April 12, to April 19 in the First Baptist Church of Clinton, Ill. When the meeting closed it was found there were 41 admissions to the church and 35 baptisms. The pastor, Forrest L. Ferkins, did the preaching. The church has been wonderfully built up and blessed of God since the coming of Mr. Ferkins.

John W. Erskine writes: "I am just closing a series of meetings with the First Baptist Church in Durand, Mich., in which many souls have decided for Christ. We had a real victory at the Ferry Memorial Presbyterian Church in Montague, Mich., where 74 decided for the Lord. My next series of meetings was in the M. E. church at North Muskegon, and from there I go to the U. B. Church near Big Rapids, Mich., and then to the M. P. churches at Carland and Burton, Mich."

The First Baptist Church of Sherman, Tex., under the pastorate of Rev. T. L. Holcomb, recently closed a short but blessed meeting. Dr. J. B. Leavell, of Houston, did the preaching in a most forceful way. Rev. L. C. Riley had charge of the music with Professor Case at the organ and Miss Helen Buster at the piano. Professor Dittler was the orchestra director. There were three great choruses, which inspired great congregational singing. Pastor Holcomb and his people were organized for the meeting, and God blessed it in a wonderful way, with 100 additions to the church.

Dr. Floyd John Evans and party are in an April meeting at Concordia, Kan. They will conduct a big union tabernacle revival with all the six churches in the city of Marion, Kan., in June.

The Edgewood Baptist Church has just closed a successful revival under the leadership of Evangelist Ray Palmer. Mr. Q. Frye had charge of the music. The auditorium was packed, practically every night. There were sixty-nine additions to the church.

Mr. E. L. Wolslagel writes as follows: "I will appreciate your announcing through the MOODY MONTHLY, that from June 7-20 I will be engaged in Mount Airy, N. C., and June 21-July 5 will find me in a meeting in North Wilkesboro, N. C."

Evangelist H. D. and Mrs. Kennedy have been working for the last eight months in the Middle West. They have held several very successful campaigns in Iowa, Minnesota and South Dakota where large crowds attended the meetings and sought the Lord as Saviour. These evangelists are the authors of thirty tracts which they give away in their meetings. Over 130,000 of these tracts were distributed last year.

Rev. William R. Dodd, D. D., has just closed a two weeks meeting in the Cote Brillante Presbyterian Church of St. Louis. Dr. Robert Rush Biggar, pastor. Mr. Homer G. Allan had charge of the music. The interest and attendance was fine. There were 50 decisions for Christ, and about 70 have united with the church. Dr. Dodd and Mr. Allan recently held meetings in two other of the St. Louis churches, with good results.

With large numbers filling the inquiry room each night, the Vom Bruch Evangelistic Party of Chicago closed a great meeting at Waukegan, Ill. The great Armory was crowded from night to night and many turned away. A splendid spirit of co-operation among the pastors of the ten churches uniting in the meeting made possible the first united effort in years. Family altars were built, a number pledged themselves to tithe, and the converts and "trunk Christians" were encouraged to unite with the church. A return call for a union tabernacle meeting was extended the evangelist for the coming year, which would make his third visit to this city in as many years. Mr. Vom Bruch is now in the Highland Park Baptist Church, Detroit, Mich.

In the pre-Easter evangelistic effort at Gallipolis, O., the pastor was assisted by Rev. William Pieffer of Columbus, O., and Mr. Jack Morgan, of Middleport, O., who had charge of the singing. About 30 people have already united with the church as a result of these meetings.

Mr. and Mrs. Paul Hutchens closed a meeting at Tomah, Wis., in the M. E. church of which Rev. G. H. Willett is the pastor. Fifty-nine accepted the Lord as their personal Saviour. From there they went to the concert hall at Cassville, Wis., where a union meeting of the M. E. and Baptist churches was held.

In the absence of Mr. Mel Trotter who has been in the Holy Land, Mr. Homer Hammontree and Mr. Howard Hermansen conducted a meeting in the Jermain Presbyterian Church, Watervliet, N. Y., in March, Mr. Hammontree doing the speaking as well as the singing. God wonderfully blessed their ministry. Seventy-seven people united with the church the Sunday following their close, and many Christians re-dedicated their lives to Christ.

Renew your subscription NOW!

Spend your vacation at "THE INN"

Winona Lake, Indiana. Write to
MRS. MARGARET E. MORTON,
Mgr. for rates.

GOSPEL AND REVIVAL TENTS



"Clifton's Waterproof Tents
Give Satisfaction"

CLIFTON MANUFACTURING CO.
325-27 Pleasant St. Waco, Texas

MONTROSE BIBLE CONFERENCES

Rev. R. A. Torrey, D.D., Director

PROPHETIC CONFERENCE

July 13-19

MINISTERIAL INSTITUTE

July 20-30

GENERAL BIBLE CONFERENCE

July 31-August 9

A postal will bring you particulars.

Rates \$1.75 to \$3.00 per day

Address

R. M. HONEYMAN, Ex. Sec'y
Montrose, Pa.

The Leonard-Crossley Evangelistic Party report the following: "We closed last Friday what seems to have been one of the most successful campaigns that we have conducted during the last two years. During the entire three weeks there was not one off night as to crowds and as to definite tangible results. Practically every night the buildings were crowded. Over two hundred and fifty persons professed conversion, and scores of others re-dedicated their lives to Christ. The three evangelical churches of Amherst, N. S., united for the effort. "From Amherst we started a union campaign of three churches in Windsor, N. S."

Evangelist H. G. Hamilton of Warsaw, Ind., was much used of God in St. Paul, Minn., in the University Avenue and Pacific Congregational Churches, and one week in Bible conference with Rev. H. M. McMillen in the First Presbyterian Church of Farmington, Minn. Over 120 souls publicly acknowledged Christ as Saviour and Lord. Over 50 men and women pledged themselves to read a chapter in the Bible daily until the first of January. Mr. Hamilton is now engaged in a union evangelistic meeting with the churches of North Adams, Mich. He asks an interest in the prayers of God's true saints everywhere in behalf of his work.

Pastor John McFarlane was assisted in an evangelistic campaign by evangelist Dan Shannon of Stanwood, Mich. Mr. Shannon proved to be an efficient and successful helper in the work. About one hundred people confessed Christ. Within the past few weeks the pastor has baptized 87 people, and on Sunday, April 19, he gave the hand of fellowship to 106 new members.

The Vinaroffs report the following: "We have had a very unusual meeting in the Park Avenue U. B. Church at Johnstown, Pa. In this meeting Mrs. Vinaroff and I helped the pastor, who preached the gospel of Jesus Christ with power. There were 62 conversions, 15 reclamations, and the last Sunday afternoon of the campaign there was a young people's service in which 18 young people yielded their lives for definite Christian service. We closed the children's work in that section of the city with 400 kiddies parading in the interest of the revival meetings and the Sunday-school, led by a brass band. From Johnstown we go to Dayton, O."

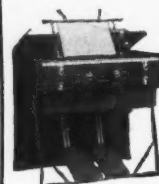
Mr. and Mrs. J. B. Long closed a meeting in the First Baptist Church of Morgantown, W. Va., where some 50 were added to the church, and a glorious work with the young people was done, which resulted in 24 dedicating their lives for Christian work, at the close of the meeting. The pastor, Rev. O. H. Baker, did the preaching. One of the outstanding features of the meeting was a Girls' Corner Club, organized among the high school girls by Mrs. Long.

From there the Longs went to Elkins, W. Va., where they held a meeting at the Baptist church, of which Rev. G. H. Payne is the pastor. In this meeting over 100 people accepted Christ as Saviour, and over 80 were baptized into the church.

The Harry O. Anderson Evangelistic Party spent the month of February in Spokane, Wash. A splendid meeting was held and the results were excellent. Before the party left the city, plans were already on foot to arrange for a return engagement in 1926.

During the month of March the party was at Sawtelle, Calif. This city is ten miles west of Los Angeles, and is now incorporated in the city of Los Angeles. The party was given great opportunity to witness for the Lord in the Old Soldiers' Home which is located in Los Angeles. Four thousand G. A. R. veterans are in the home.

The meeting at Sawtelle was a union tabernacle campaign in which the Baptist, Methodist, Christian and Free



FABER FOLDING ORGANS

Faber Supremacy—First—
Now—and Always. For
descriptive literature or
catalog, write

HOMO FABER
2066 Flournoy Ave.,
Chicago, U. S. A.

GULL LAKE BIBLE CONFERENCE

GULL LAKE, MICHIGAN.
July 5 to August 16. Speakers: W. L. Pettengill,
H. A. Ironside, Henry Ostrom, J. C. O'Hair, W. B.
Hosier, J. A. Sutherland, C. W. Fowler, E. J. Pace,
Wm. McCarrell and others. For programs write
D. J. DeFree, Conference Secretary, Zeeland, Mich.

Denver Bible Institute

A Training School for Christian workers. Scriptural, inspirational, evangelistic, missionary, systematic, interdenominational, efficient, conservative, spiritual, pre-millennial. For catalog and information, address,

CLIFTON L. FOWLER, Dean
2047 Glenarm Place, Denver, Colo.

TENTS

Suitable for all
Occasions

CHAIRS For Sunday Schools,
Churches & Auditoriums

Send for CATALOG

The BEVERLY Co.,
INCORPORATED
220 West Main - Louisville, Ky.

Methodist churches co-operated. Recent reports from the field indicate that all of the churches received an influx of new members and a great spiritual awakening.

THE SOUTHEASTERN CONFERENCES

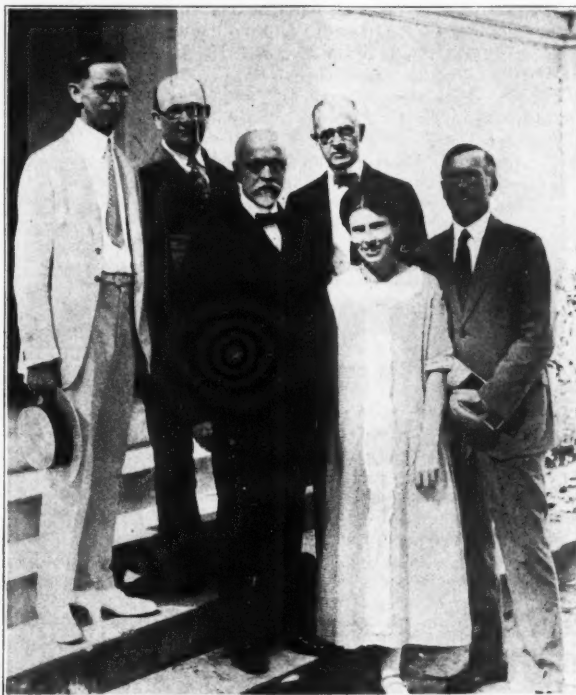
The Institute Bible conferences conducted by the Extension Department in the Southeast during the past season covered a larger field than formerly.

These gatherings were held in five states and in eleven cities and towns: In Florida, at St. Augustine, Miami, Ft. Lauderdale, St. Petersburg, St. Cloud and Melbourne; in South Carolina, at Alcolu and Sumter; in Alabama, at Birmingham; in Mississippi, at Laurel, and in Texas, at Galveston. The co-operating agencies and pastors were: at St. Augustine, a union of Presbyterian and Baptist churches, Dr. B. B. Bigler and Rev. A. E. Calkins, pastors; at Miami, First Presbyterian Church, Dr. W. O. Garrett and Rev. William Anderson, pastors; at Ft. Lauderdale, First Baptist Church, Rev. M. M. Bales, pastor; at St. Petersburg, First Presbyterian Church, Dr. James A. McClure, pastor; at St. Cloud, First Presbyterian Church, Rev. Bert Atchison, pastor; at Melbourne, Congregational church, Rev. Charles Hauck, pastor; at Alcolu, First Baptist Church, Rev. W. S. Bradshaw, pastor; at Sumter, a union of the First and Grace Baptist Churches, Rev. James A. Brunson and Rev. W. E. Thayer, pastors; at Birmingham, interdenominational committee of laymen, Dr. Trevor P. Mordecai, of the First Presbyterian Church, co-operating pastor; at Laurel, First Baptist Church, Dr. L. G. Gates, pastor; and at Galveston, a union of the First and Broadway Baptist, First and Trueheart Presbyterian, Swedish Methodist Episcopal, Evangelical and Central Christian churches, Rev. Wil. R. Johnson, of the First Presbyterian Church, chairman of the local committee.

Dr. James M. Gray could only visit the Miami, Ft. Lauderdale and St. Petersburg gatherings. Mr. H. A. Ironside, of Oakland, Calif., and Rev. J. A. Sutherland of the Extension Staff, participated in all conferences except the one at St. Cloud, where Rev. George E. Guille carried the sole responsibility. Mr. Guille was also on the Miami, St.

Petersburg, Melbourne, Laurel and Galveston programs. Mr. Sutherland directed the conferences and his wife assisted with the music, sold books and taught the Bible to the colored pupils of the Sumter grammar school.

The range of truth presented included book studies in Exodus, John's Gospel, Romans, Philippians and the Revelation; and such topical studies as "The Great Christian Doctrines," "The Atonement," and "The Tabernacle." At Birmingham Mr. Ironside gave an address on "The



Dr. W. O. Garrett, pastor of First Presbyterian Church, Miami, Fla., with Mr. Ironside, Dr. Gray, Mr. Guille and Mr. and Mrs. Sutherland who recently held a Bible Conference in his church under the auspices of the Extension Department.

Great Fundamentals," and at Sumter Mr. Sutherland conducted a book study at Morris College. A special address by the Hon. William Jennings Bryan on the phrase, "He Calleth Thee," stirred his hearers. Mr. Bryan is an elder in the First Presbyterian Church of Miami, and not only contributed to the success of the conference by his public utterance, but with his personal influence. Mr. Guille's series on John's Gospel in the same place was most refreshing. Dr. Gray's address on "Why I Am Not an Evolutionist," in the First Presbyterian Church of St. Petersburg, created a profound impression.

Meetings for boys and girls at St. Augustine, Alcolu, Sumter and Laurel, under the guidance of Mr. Sutherland, were greatly blessed, and at Birmingham about twenty boys and young men accepted Christ as their Saviour.

INSTITUTE SUMMER CONFERENCES

Mention has already been made of the first of these conferences scheduled for Des Moines, Ia., June 14-21. This is

to be followed by others as the season advances. Those next in order will be held at Eagles Mere Park, and Montrose, Pa., and at Cedar Lake, Ind.

Eagles Mere Park, Pennsylvania, July 11-20

At Eagles Mere, a half mile above sea-level, nature with lavish hand has combined the grandeur of the mountains with the aquatic charm of the seashore. In an atmosphere naturally cool and refreshing, this bit of wonderland in the Alleghenies is readily accessible, and yet far enough away from the moil of commercial life to be restful and invigorating. Forty miles from Williamsport, 220 miles from Philadelphia, and 242 miles from Washington, Eagles Mere is but a day's or a night's journey from the most distant points in Pennsylvania, Maryland, New Jersey and New York. Hotel facilities are adequate and insure quiet comfort at reasonable cost.

The speakers will be Dr. Gray, President of the Institute; Dr. William P. White, of the Extension Staff; Rev. Charles E. Hurlburt, general secretary of the Africa Inland Mission, and Rev. J. Ritchie Smith, professor of Homiletics in Princeton Theological Seminary.

Cedar Lake, Indiana, July 19-August 2

Cedar Lake, on the Monon Railway is forty miles south, and only a little over an hour's ride from Chicago. It offers opportunities for fishing, boating and bathing, with facilities for tennis, baseball and other summer

DO YOU NEED SONG BOOKS?

Write for returnable copies. We supply song books for all departments of church work, including Sunday School and choir, also soloists, duets, male quartets, etc. **Send No Money.** Write—state your needs. We will send advance copies at once. Clip this advertisement and address: **Glad Tidings Publishing Co., Dept. N. C. M., 207 S. Wabash Ave., Chicago, Ill.**

Plan to use them in your School in September. Send 15 cents for catalog NOW.

THE PERRY PICTURES

Reproductions of the World's Great Paintings. Size 5 1/2 x 7 1/2. Postpaid. **TWO CENTS EACH** for 25 or more. Send 50 cents for 25 on the Life of Christ, or for five 10x12 size religious subjects.

The Perry Pictures Company
Box 280 Malden, Mass.

THE SONG BOOK FOR ALL USES

Non-Denominational. Two divisions: great hymns of the Church—masterpieces of modern gospel songs. Use for every season, service or occasion. Satisfies everybody.

Sample Copy—30 Days' Trial Send TODAY for returnable sample copy prepaid—Blue Vellum Paper 50c; Silk Basket Cloth 75c

Tabernacle Publishing Co.
Dept. 600, 29 S. La Salle St.
CHICAGO, ILL.

Distributors at New York, Dallas, Atlanta and Los Angeles



PIPE ORGANS

ELECTRIC BLOWERS

Stahl Organ Co., Maywood, Ill.
Office and Factory 809-811 Railroad Street

sports. The conference grounds are located at an elevation of about thirty feet above the lake level on a wooded bluff extending for about a mile along the west shore.

The speakers already scheduled are Dr. Thornton Whaling, professor of Systematic Theology in the Louisville Seminary of the Southern Presbyterian Church; Rev. J. E. Jaderquist, Bible teacher of Elmhurst, N. Y.; Rev. L. W. Gosnell, Dean of the Institute Day School; Dr. Henry Ostrom, Revs. J. A. Sutherland and George E. Guille of the Extension Department.

Ninth Annual Ministerial Institute, Montrose, Pennsylvania, July 20-30

The purpose and plan of the Ministerial Institute particularly, is to provide instruction in the English Bible with emphasis on the fundamental doctrines of the Christian faith, and to afford instruction in practical methods of Christian work, not only for pastors but theological students, missionaries on furlough, evangelists, day school teachers whose vacation comes at that season of the year, and for that matter, all classes of Christian workers. Ministers of low salaries may make special arrangements, so that expenses can be somewhat reduced, by corresponding with Mr. R. M. Honeyman, the executive secretary at Montrose.


Montrose is a charming rural county seat with a summer population of about three thousand. It is noted as a place for summer homes, and beautiful estates, and bordering Lake Mont Rose there are the Montrose Country Club Golf Links, said to be "the bonniest outside of Scotland."

The altitude at Montrose is 2,000 feet, and the crisp, bracing air affords a welcome change from the city humidity. Those afflicted with hay fever and asthma find great relief almost immediately upon arriving in the town.

The teaching staff will include Dr. Gray, Dr. Torrey, and Dr. White, and Mr. Guille of the Extension Department.

Later conferences will be held at Hendersonville, N. C., July 26-August 9; Ocean City, N. J., August 5-16, and Colorado Springs, Colo., August 16-30.

An illustrated bulletin now being prepared, giving further information, will be sent to all who apply for it; address the Moody Bible Institute, 153-163 Institute Place, Chicago, Ill.



A simple, practical, supplementary set of Hand Work to be used with the INTERNATIONAL GRADED LESSONS for Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is ALL PREPARED. A Teacher's Handbook. Send stamp for specimen pages.

MILLER PUBLISHING CO., Salamanca, N. Y.

FUTURE ENGAGEMENTS

Below are given the engagements with dates as known of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson Party—June, Saronville, Neb.; July-August, The Holy Land; September, London and Copenhagen; October, Storm Lake, Ia.; November, Kansas; December, Oklahoma. Jack and Mrs. Cardiff—May 25-June 1, Racine, Wis. Paul and Mrs. Hutchens—June 14, Marshall, Ill. W. W. Hall—July, Tarentum, Pa. P. H. Kadey—May-June, Sterling, Mich.; June-July, Yale, Mich.; Aug. 17-30, Gull Lake, Mich. J. W. Mahood—May 10-31, Bardsville, Calif. H. C. Maitland—May 10-24, New Wilmington, Pa.

The Prestons—June 1-14, Nashville, Mich.; July 23-Aug. 2, Epworth Camp, Ill.; Aug. 6-16, Lena Camp, Ill.

P. Shaffer Rowland—June 28-July 12, Bay Minette, Ala.; July 16-27, Adrian, Ga.

John R. Snyder—July 15, Piney Flats, Tenn.; Aug. 1-15, Jonesboro, Tenn.; Aug. 15-Sept. 1, Johnson City, Tenn.; September, Oneonta, Ala.; October, Martinsburg, Pa.

Gipsy Smith, Jr.—September, Rome, Ga.; October, Montgomery, Ala.; November, Athens, Ga.; December, Cleveland, Miss.

Myron E. Taylor—May 24-June 21, North Branch, Minn.

The Vinaroffs—May 17-June 14, Medicine Lodge, Kan.

Harry Vom Bruch—July-August, Holy Land.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Cedar Falls, Ia., Bible Conference, Aug. 2-9. Erieside (Willoughby-on-the-Lake, O.) Bible Conference, July 17-26.

Federation Bible Conference, Sulphur Springs, Ark., June 28-July 12.

Gull Lake (Mich.) Bible Conference, July 5-Aug. 16, 1925.

International Federation of Christian Workers' Convention, Sulphur Springs, Ark., June 28-July 12.

Lake Orion Bible Conference, Orion, Mich., July 26-Aug. 2.

Montrose (Pa.) Prophetic Conference, July 13-19. Bible Conference, July 31-Aug. 9.

Moody Bible Institute Summer Conferences for 1925:

Des Moines, Ia., June 14-21.

Eagles Mere, Pa., July 11-20.

Cedar Lake, Ind., July 19-Aug. 2.

Montrose, Pa., Ministerial Institute, July 20-30.

Hendersonville, N. C., July 26-Aug. 9.

Ocean City, N. J., Aug. 5-16.
Colorado Springs, Colo., Aug. 16-30.
Northfield (Mass.) Summer Conferences for 1925:
Young Women's Conference, June 24-July 2.
Woman's Interdenominational Home Missions Conference, July 6-14.
Conference for Women's Foreign Missionary Societies, July 14-22.
Conference of Religious Education, July 23-Aug. 1.
General Conference of Christian Workers, Aug. 1-17.
Massachusetts Christian Endeavor Institute, Aug. 17-24.
Ocean Grove (N. J.), Camp Meeting, Aug. 21-Sept. 7.
Stony Brook (N. Y.):
Conference on Evangelical Faith, July 5-10.
Conference of Young People, July 11-20.
Missionary Conference, Interdenominational Foreign Mission Association, July 25-Aug. 3.
Ministers Conference, Aug. 5-19.
Prophetic Conference, Aug. 11-22.
Bible Conference, Aug. 23-31.
Victorious Life Testimony:
Keswick, N. J., July 18-26.
Knowlton, Quebec, July 27-Aug. 8.
Lenwood Park, Vermilion, O., Aug. 10-16.
Keswick, N. J., Aug. 22-29.
World Conference—Christian Fundamentals—Memphis, Tenn., May 3-10.
Winona Lake (Ind.) Conferences for 1925:
Bethany Girls' Camp, All Season.
Chicago Boys' Club, All Season.
Church of the Brethren Conference, June 2-12.
State Sunday School Association, June 16-18.
Indiana Council of Religious Education Convention, June 16, 17, 18.
Presbyterian Young People's Conference, June 22-28.
Women's School of Missions, June 24-30.
Chautauqua Program, June 28-Aug. 13.
Summer Normal School, July 13-Aug. 22.
Bible School of Theology, July 17-Aug. 13.
Bible Conference, Aug. 14-23.
Interdenominational Evangelical Ass'n, Aug. 14-23.
Brethren Church Nat'l Conference, Aug. 24-30.
Eel River Christian Church Conference, Aug. 24-30.
Sacred Music Week, Aug. 24-30.
United Brethren Conference, Sept. 1-6.

CHURCH FURNITURE

Everything for Church and Sunday School
U.S. From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
1189 South 4th St., Greenville, Illinois

BIG MONEY



Washing and Drying Windows Gold Mine for Salesmen
This wonderful invention, the Harper Ten-Use Set, sells in practically every home, because it washes and dries windows, sweeps, cleans walls and ceilings, scrubs, mops and does five other things. Saving in brooms alone pays for outfit many times over. Greatest year 'round seller. Not sold in stores.

OVER 100% PROFIT
We have a selling plan that's a winner. Write today for our big descriptive book which gives full particulars, pictures, salesmen's results, etc., and how you can start without investing a cent.

HARPER BRUSH WORKS
128 Third St., Fairfield, Iowa

LE PAGE INDIVIDUAL COMMUNION CUPS

UNBREAKABLE POINTED TOP STYLE

2382 DUNDAS ST. W. TORONTO CANADA



SONG-O-PHONE—For Church and Home Entertainment

The regular Musical Instrument & at everyone can play. No Frills—No Study—Just put a SONG-O-PHONE to your lips and play like a finished musician right away. Every member of the family young or old can play SONG-O-PHONES. Used in Church Choirs—for Church Entertainment and home amusement. Anyone can organize a band with the SONG-O-PHONE instruments or you can play alone. Send right away for free catalogue and particulars about these wonderful inexpensive instruments.

THE SONGPHONE CO.
550 Wythe Ave. Brooklyn, N. Y.

A 30 DAY FOOD TREATMENT ONE DOLLAR

Try This Great Food!

Let me send you a full month's supply of Moore's Life Grain and Tonic Food Treatment and see for yourself whether I tell the truth when I say that this food treatment, containing the vital life of the grain unchanged and undestroyed is of positive proven value in Diabetes, Ulcerated Stomach, Anemia and in under-nourished and depleted conditions. Send only one dollar for a full month's treatment. You are to be the judge. Your money back if not satisfied. Dissolves Starch, Gluten and Blood Sugar. Aids digestion of milk, will relieve constipation. Add 20 cents extra if West of Denver.

MOORE LIFE FOOD CO.
4339-A Ravenswood Ave., Chicago, Ill.

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

"With Mercy and Judgment," by Rev. Alexander Whyte, D. D.

This is a collection of twenty-two of Dr. Whyte's most representative sermons. The selection has been made with a view to presenting the various periods of his ministry.

285 pages. 8 x 5 1/2 inches. George H. Doran Company, New York. \$2.

P. B. F.

Bible Cross Word Puzzle Book, by Paul J. Hoh.

A book for those who have become interested in the present craze, but who wish to conserve time by learning some helpful and some curious facts contained in the Bible. A paper covered *Book of Solutions* goes along with this puzzle book. The study would be valuable if it led only to the acquisition of a Bible dictionary. We would recommend the new edition by Davis.

111 pages. 7 1/2 x 6 inches. George H. Doran Company, New York. \$1.50, net.

G. S.

Torchbearers in China, by Basil Mathews and Arthur E. Southon.

Employing the imagery of the old Greek relay race of torchbearers, this book flashes on the screen a succession of high spots and shining actors in the extended drama of Christianity's enlightening and regenerating influence upon dark China. The succession stretches all the way from the early Nestorians to the present day. A fascinating and inspiring book for both young and old.

186 pages. 7 1/2 x 5 1/2 inches. Missionary Education Movement, New York. Cloth, 76 cents; paper, 50 cents.

R. H. G.

The Men Whom Jesus Made, by Rev. W. Mackintosh Mackay, D. D.

This book is a series of studies in the characters of the twelve apostles, by a famous preacher and author who is known on this side of the water by his *Bible Types of Modern Men*, and *Bible Types of Modern Women*. Thoroughly conservative in his point of view, his interpretations are wholesome throughout and glow with heat and light. Here will be found material for the better understanding of the New Testament through the better understanding of the apostles, most of whom left their mark upon it.

211 pages. 7 1/2 x 5 1/4 inches. George H. Doran Company, New York. \$1.60.

J. R. R.

Studies of Famous Bible Women, by Rev. Henry T. Sell, D. D.

Twenty-one of the most typical women of the Bible are selected for these studies, beginning with Eve and ending with Lydia. One of the most interesting and profitable ways of studying the Bible

is the analysis of the personalities appearing therein. In this volume the best and the worst types of women are pictured. Since this is peculiarly a women's age, this book ought to gain a wide acceptance.

160 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, Chicago and New York. 75 cents.

P. B. F.

India's Lepers, by Frank Oldrieve.

A clear and informing treatise on leprosy in India, its extent, nature, the work done for lepers by missionaries, government and other agencies, the spiritual responsiveness of the lepers, the hopeful outlook of curing leprosy by the new medical treatment, and the proportions and challenge of the unfinished task of bringing physical and spiritual healing to the estimated 200,000 lepers of India. The author was for six years secretary for India of "The Mission to Lepers," and is now secretary of "The British Empire Leprosy Relief Association."

144 pages. 7 3/4 x 4 3/4 inches. Marshall Brothers, London, England. 2/6

R. H. G.

One Hundred Projects for the Church School, by Milton Carsley Towner, Ph. D.

Now that the project method is being used more and more in religious education such a fresh and original contribution as this book represents, will be welcomed by the modern teacher. Not all the material of religious education is readily adapted to project activity, so that the author is to be commended for his research and study in the presentation of these lesson problems. These studies will be found specially helpful to teachers and leaders of groups in the secondary departments of our Sunday-schools.

198 pages. 7 1/2 x 5 inches. George H. Doran Company, New York. \$1.60.

C. H. B.

How to Teach and Win the Young, by John Ritchie.

This is a work supplementary to a former publication entitled *Five Hundred Children Subjects*. The purpose of both these books has been to provide from years of experience and a wealth of material, suitable evangelistic messages for children. Most of these addresses are built around vivid illustrations, and limited in length to a single page. A large variety of themes and a brevity and simplicity of presentation will make this a practical hand-book for Sunday-school teachers and evangelistic workers among children.

160 pages. 7 x 5 inches. John Ritchie, Kilmarnock, Scotland. \$1.50.

C. H. B.

Muriel Malone, by Charlotte Murray.

The feeling "that truth if presented in the form of a tale is often allowed to reach the hearts of those who would not receive it in any other form," is the author's motive for a bright, though simple story of love, stewardship and service. It is well adapted to a Sunday-school library. Life is viewed as a sacred trust and the influence of Christian living is shown in many fruitful ways. It is a book with a strong appeal to normal young people who will read it with profit.

252 pages. 7 1/2 x 5 1/4 inches. Pickering and Inglis, London and Glasgow. 2/-, net.

J. R. R.

The Pedagogy of St. Paul, by Howard Tillman Kuist.

More than one excellent book has been written upon Jesus the great master Teacher, but it has remained for Dr. Kuist, professor in the Biblical Seminary in New York, to emphasize the eminent pedagogical qualification and experience of the apostle Paul. The author reveals a first-hand knowledge of the Greek New Testament and a scholarly technique of investigation, organization and presentation, and writes in a readable, interesting literary style. An extensive bibliography of the sources and analytic summary of the contents concludes this splendid work.

169 pages 7 1/2 x 5 inches. George H. Doran Company, New York. \$1.75.

C. H. B.

Robben Island: The Home of the South Africa Leper, by James W. Fish.

This book gives an account, mainly in diary form, of the author's thirty-four years' gospel work in South Africa, particularly among the wretched victims of leprosy isolated on Robben Island in Table Bay. It is a record of singular devotion to Christ and the soul needs of men, amidst hardships and dangers, as well as the ghastly sights of harrowing experiences inseparable from close contact with the lepers. A chapter upon the history of leprosy seems hardly to conform to the latest scientific conclusions respecting that disease and its cure.

210 pages. 7 x 4 3/4 inches. Illustrated. John Ritchie, Kilmarnock, Scotland. 3/6, net.

R. H. G.

WE PRINT

Books, Magazines, Conference Journals, Tracts, Stationery, Catalogues, Announcements, etc.

Prices sent on application. Write for catalogue of Bibles, Books, Mottoes, etc.

E. V. Publishing House
Nappanee, Indiana

Spiritual Energies in Daily Life, by Rufus M. Jones, Litt. D., D. D.

Dr. Jones has written a book with wings—not of an aeroplane, which are substitutes, but of a bird, which are attributes. He plumbs the depths and soars the heights in this book. Such themes as "The Great Energies That Work," "The Power That Worketh in Us," and "The Way of Vision" are like Kipling's "Open Sesame" to power. He finds for the mystic even though he cannot define his mysticism, and his final chapter on "Psychology and the Spiritual Life" filters the modern theories through an acute mind but rejects them as unsatisfactory. He prefers the age-old conviction of the fathers who held to the belief that "the streams of moral power and the spiritual energies that have their rise in good persons are as much to be respected facts of the universe as are the rivers that carry our ships of commerce."

179 pages. 7 3/4 x 5 1/4 inches. The Macmillan Company, New York. \$1.50.
J. R. R.

New Light on Genesis, by Rev. Morris Morris, M. S.

This is a devout attempt to give both a scriptural and a scientific explanation of the origin of man. The theory of the author is termed the "doctrine of descent," according to which "all organisms, both plants and animals, including man, have descended from a common stock." This common stock was created. The author, however, is neither a traditionalist nor an evolutionist. That is, he does not believe in creation without descent, nor in descent without creation, but in creation *during* descent. Variations and species during

descent are not the result of natural causes, but of direct creative acts of God. Thus the human species sprang from the loins of the first man, and all of the factors peculiar or differential to man were created in the first man; that is, his physical life was inherited, but not his spiritual. When we are told that the first woman was one of the descendants of the first man, we begin to question. But the questioning does not stop here, and the impression left upon our mind is that the writer is reading into Genesis what is not contained in the record, but suggested by biology. We are not ready to go all the way with this author.

154 pages, 7 3/4 x 4 3/4 inches. Marshall Brothers, London, England. 3/6.

G. S.

Things the Nation Lives By, by Henry K. Pasma.

The writer is a Christian patriot. He makes a diagnosis of the life of our nation and finds it far from being in a healthy condition. He does not reveal a situation, or provide a prescription, to please the patient. He looks beyond the deceptive prosperity of the present and reveals the deep underlying causes that are weakening and destroying our national institutions. He finds abundant evidence that the foundation pillars of the nation, designated as the home, the school, the church, and the law, are crumbling.

His picture of the faded glory of the old home with the alarming increase of divorce is one that provides every patriot food for thought. As long as America leads the nations in the number of its divorces, it cannot longer look to the home as the foundation stone of its permanence. The public schools, the product and pride of America, are no longer to be regarded as its surety. Statistics are submitted which indicate not only that our graduates lack the ability and willingness to dig beneath the shallow surface of the pervading intellectual atmosphere, but also are almost destitute of moral stamina. The church which at one time diametrically opposed the worldly life of the great Roman Empire, is itself becoming more and more the servant of a materialistic age. Law, the pride and power of great nations, is disregarded and degraded by a money-crazed populace who no longer regard it as a gift from God but the legislation of vacillating and irresponsible men.

The remedy is found in a religion which begins with the sovereignty of God and graciously descends in mercy and love upon mankind. In the darkness of the pagan world, the Christian church was the only bright spot. Only a return to the faith and life of the primitive church that conquered the wanton empire of the Caesars will suffice for America's present needs.

This masterly message presented at the 150th birthday of our nation, can be perused with profit by every preacher and patriot.

179 pages. 7 x 4 1/2 inches. Presbyterian Committee of Publication, Richmond, Va. \$1.25.

C. H. B.

The Old Testament (new translation), Volumes One and Two, by Rev. Prof. James Moffatt.

We have no special quarrel with the English into which this modernistic translation is cast, sometimes beautiful but sometimes jarring, but we do strenuously object to the liberties which Dr. Moffatt takes with the text itself, rearranging verses to suit himself, as though he were more inspired than the men who were "moved by the Holy Spirit" to make the original record. Not only is there frequent re-arrangement of verses, but italics and both single and double brackets are employed to indicate the supposed original documents from which the compilations were made, or to indicate later additions and interpolations. As to the re-arrangement of verses, upon whose authority should the first part of the first verse of the fourth chapter of Genesis be made the first verse of the Bible? Such an arbitrary act makes this more than a mere translation. It is a lugging in of higher critical material and intruding such theories upon the innocent reader. As another illustration of this "translation," Numbers 11:13, 15, 18-23, and a part of verse 10, are supposed to be out of place in the chapter, because of the theory that the chapter is a compilation of different documents. This is only a sample. Even so, who is Dr. Moffatt that he knows better how to use the material than Moses? But of course Moses is ruled out of consideration, for the early books of the Bible could not have been compiled before the ninth century, according to Dr. Moffatt. One therefore feels that he must be constantly



White Pipe-Tone Folding ORGANS—16 STYLES
are SWEETEST in quality of TONE; STRONGEST in volume of TONE; LIGHTEST in WEIGHT; MOST DURABLE in CONSTRUCTION; EASIEST to OPERATE; PRICES the most REASONABLE; GUARANTEE the BEST.
A. L. WHITE MFG. CO.
315 Englewood Av., Chicago
Dept. CW.

\$3 Brings you a Genuine UNDERWOOD TYPEWRITER

10 DAYS FREE TRIAL Your \$3.00 unconditionally returned if at end of 10 days you are not satisfied with this late model UNDERWOOD typewriter rebuilt by the famous Shipman Ward process.
GREAT PRICE SAVING Direct to you from the largest typewriter factory in the world by our money saving methods.

EASY MONTHLY PAYMENTS So small that you will not notice it while you enjoy the use of this wonderful machine.

FREE BOOK OF FACTS Explaining Shipman Ward's wonderful system of rebuilding typewriters and also valuable information about the typewriter industry both instructive and entertaining.

Act Today!
Mail
Coupon



5
Year
Guarantee

Shipman Ward
Mfg. Company
2229 Shipman Building
Montrose & Ravenswood
Aves., Chicago

Name.....
St. and No.....
City..... State.....

Please send me a copy of your free book of facts, explaining bargain offer.

Individual Communion Service



"Noblesse" Cup Hold
Get Our Reduced Prices.
Ask for NEW Catalog

Church and Sunday School Supplies
WM H. DIETZ, 20 E. Randolph St., Dept. M, CHICAGO

Christmas Greeting Cards

Retail Value One Dollar (\$1.00)
A SAMPLE BOX of Fifteen Assorted Engraved Christmas Greeting Cards sent postpaid upon receipt of Sixty Cents (.60c). Retail Value One Dollar (\$1.00). Each box contains ten five-cent (5c) cards and five ten-cent (10c) cards, envelopes included. Special prices on large quantities.



Manufactured by
King Card Company, Philadelphia

\$1.00 200 SHEETS OF WRITING PAPER **\$1.00**
100 ENVELOPES TO MATCH

Your name and address printed FREE on every sheet and envelope, in rich blue ink. A box of this excellent bond stationery makes a splendid gift. Size of sheet 6x7 inches—one fold and it slips into the envelope. Send name and address, written clearly, with one dollar to
NATIONAL LETTER SERVICE
1625 Barth Avenue, Indianapolis, Ind.

Multigraphing

Patronize a Christian Institution
Write us for quotations
We can do any kind of Multigraphing
Central Bible Book & Tract Depot
703 Fine Arts Building
58 W. Adams St.
Detroit, Michigan

on his guard in reading this translation, and we are sorry for those who imagine it is superior to translations which have the official endorsement of the church.

103 pages. 7 1/4 x 5 inches. George H. Doran Company, New York. Each volume, \$2.50.

G. S.

The Secret Garden of the Soul, by H. Herman.

The late author was a minister's wife with an outlook upon life from cosmopolitan centers as far-flung as Constantinople, Sydney and London. She gave herself unsparingly to the exactions of a journalistic career and won golden opinions from the religious press, first in Australia and then in Great Britain. She had a wonderful acquaintance with literature, both ancient and modern, and was an omnivorous reader in English, French and German; she read Latin as easily as English; she knew sufficient Greek to read the New Testament in the original, and also had some knowledge of Hebrew. Theologically trained, she was gifted with "a mind of supreme and piercing ability and of keenest analytic and critical quality," according to the testimony of a writer in the *British Weekly* who knew her intimately, and a memory that was unusually retentive and accurate. Moreover, she was a mystic, with a passion for sanctity, possessed remarkable spiritual penetration, and was endowed with a singular power of expression. So rich in the understanding of the human heart was she, and so sure, true and tender was her touch in the ministry which God gave to her, that the late Dr. Jowett declared her writings to be the best of their kind in modern devotional literature. She fairly illuminates the twenty-six subjects which she discusses in this book, and so fertile in suggestion are her themes that they cannot be read casually with any hope of compassing the whole round of their synthetic opulence. Indeed, she has given us a veritable seed-plot from which the fortunate reader may extract comfort and renew his courage.

252 pages. 7 3/4 x 5 1/4 inches. George H. Doran Company, New York, \$2, net. J. R. R.

The New Biblical Guide, by Rev. John Urquhart, author of *The Wonders of Prophecy; Inspiration and Accuracy of the Holy Scriptures; The Bible, Its Structure and Purpose*, etc., a member of the Society of Biblical Archaeology, and associate member of Victoria Institute, Melbourne, Australia.

This work in defense of the evangelical faith is now reprinted and available for American readers through the enterprise of the publishers. The seeds of German rationalism and destructive criticism blew across the Pacific Ocean and this Bible student and scholar met the attacks on the Holy Scriptures most thoroughly and competently. The work of such critics as Kuenen and Wellhausen in Germany, Driver and Robertson Smith in Great Britain was critically studied, the results appearing in these volumes.

June, 1925

The authority of Genesis as to cosmogony, the reliability of the books of Moses as setting forth the progress of the race of mankind for the first 1500 years of human history, the ability to make written record in those ancient times, the single authorship of Isaiah, the date of Daniel and his prophecies, and other important biblical questions, receive most careful treatment, as well as attacks on the trustworthiness of all biblical records, especially of a miraculous character. The denial of the virgin birth, the inspiration of the Scriptures, the theory of the immediate creation of man, made prominent in our day, are met, as such denial rests on the foundations laid by destructive critics of a former day. Meet such criticism and the rest is easy. This work deals with things that are fundamental, and the reader, or the student of today, will not find that the heresies of the day need cause him serious trouble.

There is a place for these volumes in the libraries of Christian homes. One of the observably sad features of supposedly Christian home life in these days is the

lack of solid religious books, indeed, or any Christian books. Fiction, biography, history and a bit of science hold first place on the center table or on the library shelves, but genuine religious books are conspicuously absent. The layman of today depends for his religious instruction upon the minister in the pulpit, who very unfortunately, in too many cases, does not give teaching from the Bible, and among the younger ministers this is especially true. A family with these books always within reach, would be quite safeguarded against Modernism and liberal Christianity.

These eight volumes are bound in cloth, making a very attractive set of books for the bookcase. The printing is pleasing and inviting. An extensive index makes reference, even to details, easy. The American Christian public owe a debt of gratitude to the publishers for making these volumes available at a very reasonable price.

3506 pages. 7 1/2 x 5 1/4 inches. W. P. Blessing Company, 208 S. Wabash Ave., Chicago. \$12, or \$2 with the order, and \$2 for each of the next six months.

J. H. R.

I Offer You **\$15** a Day



Make \$15 a day selling this wonderful new household article that has taken the country by storm. It is CED-O-BAG—a moth-proof, damp-proof, dust-proof, germ-proof storage bag for clothes, blankets and furs. It is the greatest, fastest selling household article that has come on the market for years. Every housewife wants one and buys on sight.

CED-O-BAGS are made from rubberized fabric which has been chemically treated. They are patented. Nothing else like them. Instead of a small easily torn paper bag or a clumsy, expensive cedar chest, a CED-O-BAG provides adequate space for two to four garments. And yet, with all of these distinctive advantages CED-O-BAGS are priced for quick sale.

Ced-O-Bags Offer Big Profits

There is a chance for you to clean up a lot of money in your town at once just by taking orders for CED-O-BAGS. W. S. Cooper went out his first day and made a clear profit of \$8 in a couple of hours.



John Meserole took a half dozen orders in a half hour and was \$6 richer. P.M. Leeper made \$42 in his spare time. You can do as well, or better.

No Experience Needed

You don't need experience or training. Every home in

your town is a live prospect. All you have to do is show the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once, and move on to the next house and take another order. Everyone buys. V. M. Beck took 17 orders in less than 6 hours and had a clear profit of \$17.

How Much Money Do You Want?

Would you like to make an extra \$100 or \$200 a month, in your spare time? Would you like to gather a lump sum of \$500 or \$600 in a couple of months? If you would, here is your chance. Mail me the coupon and I will tell you all about this money-making proposition. I will show you how you can make \$15 a day or more in this easy, pleasant, engaging work. I will show you the way to quick profits—big profits. Mail the coupon now.

C. E. Comer, The Comer Mfg. Co.

Dept. 63-R

Dayton, Ohio

Mail This Now

C. E. Comer, The Comer Mfg. Co.,
Dept. 63-R, Dayton, Ohio.

Dear Sir: Please send me at once full details of your money-making proposition by which I can make \$15 a day in cash. This does not obligate me in any way.

Name.....

Address.....

Moody Bible Institute of Chicago

Mrs. Newton Wray

SPRING GRADUATION

April 24 saw the spring graduation of a class numbering sixty-five. The splendidly trained auditorium choir of sixty voices appeared in new vestments which added to their appearance and emphasized their exceptional singing. The Gounod selection, "Unfold Ye Portals," was rendered more effective by the silver blasts of bugles. Rev. P. W. Philpott, pastor of Moody Church delivered an inspiring address to the graduates, and Trustee Thomas S. Smith presented the diplomas.

At the class exercises in the forenoon addresses were delivered by the class speakers, Annie Lundin and William B. Peterson, Miss Lundin's subject being "True Greatness" and Mr. Peterson's, "Ambassadors of the Cross." The class song written by Briggs P. Dingman and set to music by David W. Peterson was an impressive feature of the class exercises.

Following is the list of graduates:

Edith Irene Askew; Lily Elizabeth Bain; Grace B. Bennett; Augusta S. Bostrom; Margaret Damstra; Edith Deepe; Alice F. Dude; Grace Gowen Foward; Grace Lillian Fraser; Rebecca McCants Glover; Mary M. Haas; Bessie Mease Heilman; Louise C. Honold; Thelma Hyatt; Genevieve M. Johnson; Helen H. Kelly; Angie M. Kingsbury; Ida A. Koritz; Annie Lundin; Verna Walton Netterfield; Emily R. Newton; Judith A. Norberg; Blanche M. Paris; Hildur Peterson; Ella Margaret Rose; Mabel F. Schoonmaker; Jennie Seeley; Frances M. Simons; Nellie Louise Smith; Zola Bessie Smith; Jessie Easterly Swartz; Libbie Marie Tanis; Mildred Shonts Teyssier; Ethel Thompson; Cora Blackwell Titus; Evelyn Deinlein Wanamaker; Tesla V. Yeates; Myrtle Zaffke; Helen Ilse Zeh; Adeline Catherine Zick; Clyde B. Barton; Ethan Bray; Roy P. Carpenter; Albert Clevenger; Briggs Pierce Dingman; Elden R. Farrar; Hans Martin Gulson; Ervil Leslie Gustafson; Nils Peter Hagemann;

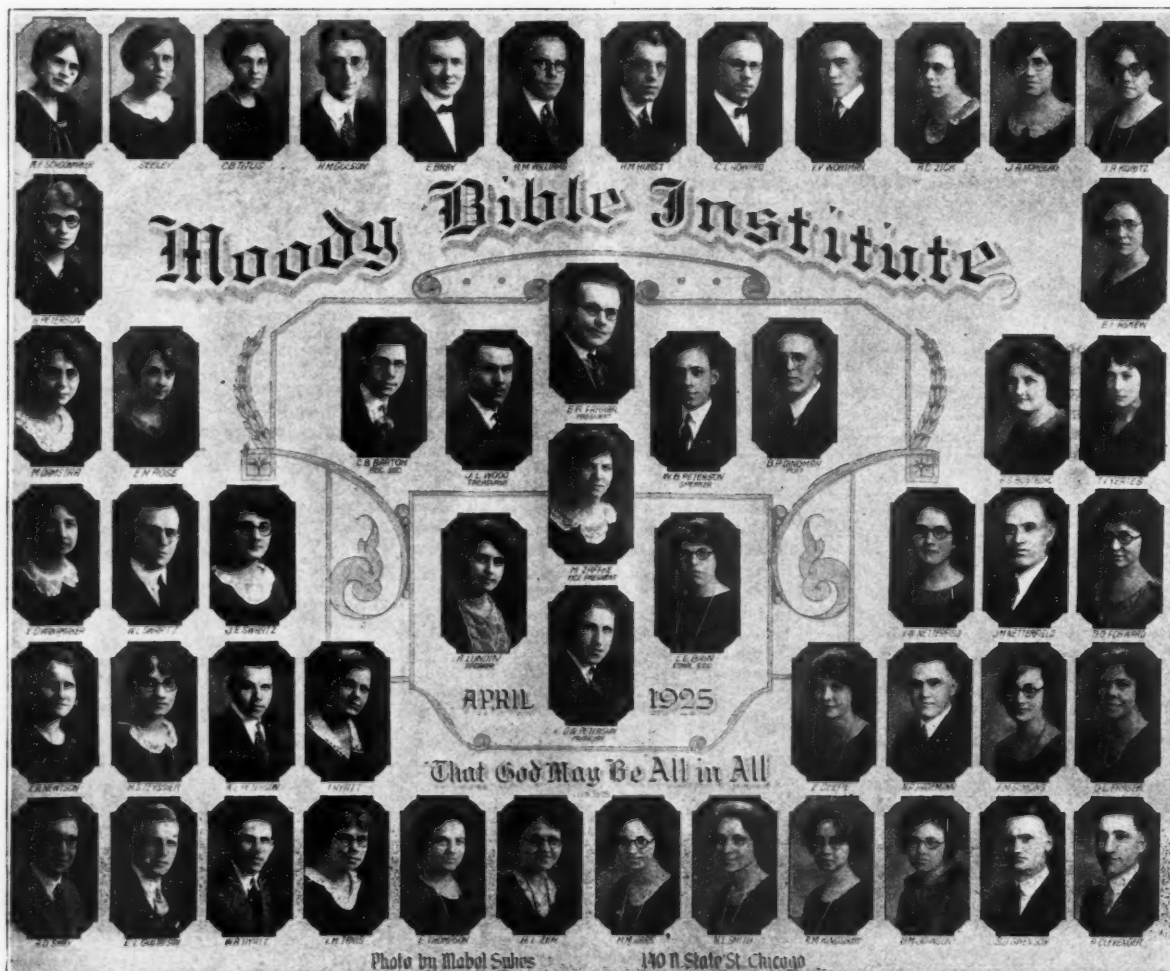
Harry Heilman; Charles Lewis Howard; Homer M. Hurst; W. Ray Hyatt; Joel Mitchell Netterfield; Charles Alfred Ohman; David William Peterson; William Benjamin Peterson; William L. Peterson; Adolph Darwin Shay; George A. Sutherland; Walter L. Swartz; S. John Swenson; Roy M. Williams; John Leslie Wood; Victor Verne Wortman.

PROMOTED OFFICIALS

Mr. John R. Riebe, who has served for some ten years as Assistant Secretary of the Extension Department, has been transferred to the Educational Department and promoted to the office of Assistant Director of the Missionary Course. For this office he is qualified by his experience as a missionary in Africa, and by the fact that at one time he was a teacher of missions in the Institute. He will again do some teaching under the direction of Dr. Glover, and also have oversight of the Missionary Union, its bi-weekly meetings, prayer



John R. Riebe



bands and other details. Mr. Riebe will carry with him to the Educational Department, the Christian Workers' Bureau of which he has been the executive during a large part of the time of his service in the Extension Department. The scope of this bureau will now be broadened to include arrangements for missionary speakers, for whom inquiries and requests constantly come to the Institute. Ultimately, a large part of the general correspondence concerning missionary information and advice will come into his hands, and altogether his accession to the new office is expected not only to relieve the burdened hands of the present Director, Dr. Glover, but to increase the value of the Missionary Course in other ways.

By the transfer of Mr. Riebe to the Educational Department, Mr. Grover C. Prince becomes Assistant Secretary of the Extension Department, covering all its activities, under Mr. George V. Kirk.

It is expected that the process of the transfer of some of Mr. Riebe's work in the Extension Department into the hands of Mr. Prince, will cover the summer months, during which time Mr. Riebe will continue to handle the details of the summer Bible conferences, but after the close of August, he will no longer carry that responsibility.



Grover C. Prince

DEATH OF MISS EMMA DRYER

One of the halls of the Institute is known as the Emma Dryer Room, and was named in honor of Miss Emma Dryer, a warm friend of the Institute and a personal friend of D. L. Moody, with whom she was associated in Bible work in Chicago before the Institute was founded. It was Miss Dryer's work in Chicago which finally developed into the Chicago Bible Society. These facts lead up to the announcement of her death in this city on April 16, at the ripe age of nearly ninety.

Miss Dryer was born in West Stockbridge, Mass., and was graduated from Ingham University, LeRoy, N. Y. Coming west in the sixties, she became principal of a girls' seminary at Knoxville, Ill., and later taught at Normal University. Her body was buried at Wheaton, Ill., and President Blanchard of Wheaton College, with whom she was associated, conducted the funeral service.

GREETINGS FROM DR. STONE

Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church, Chicago, writing to Dr. Gray from the Straits of Malacca, said: "Just a line to tell you we run across Moody Institute men and women everywhere, and all are doing valiant service for the King."

Professor George S. Schuler conducted evangelistic meetings with Evangelist H. L. Stephens in the Central Presbyterian and Trinity M. E. Churches, Kansas City, Mo., March 22-April 12. Miss Mary Agnew Stephens was the pianist.

OUR NEW MUSIC* BUILDING

Former students and other friends of the Moody Bible Institute will be pleased to learn details of the new Music Building located on North Wells Street, just north of Institute Place, and between the Publication Building on the south and Ransom Hall on the north, the latter being a recently acquired dormitory for women.

This building, which was opened and occupied at the beginning of the Fall term, 1924, and which is entirely devoted to the promotion of the musical training given in the Institute, is said to be the first of its kind in this country. Of course, there are many buildings devoted to musical education, larger and better equipped in many ways than this, but there are none of which we are aware, whose objective is solely that of gospel singing and playing.

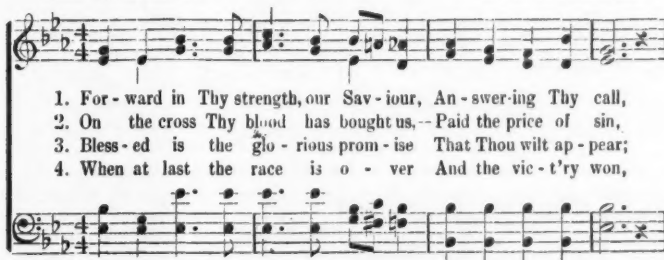
The building is four stories high above the basement, and contains offices, recital rooms with a modern ventilating system, and one of which is equipped with a fine pipe organ,—studios and practice rooms. The total cost of the building, including the furnishings, was

Class Song—April 1925

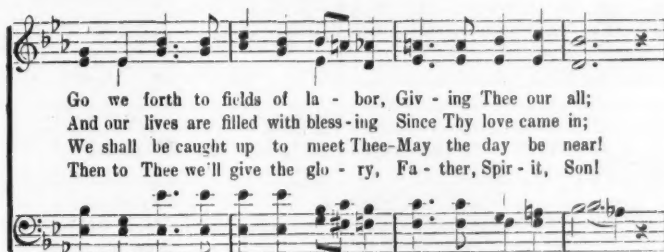
God All in All.

BRIGGS P. DINGMAN.

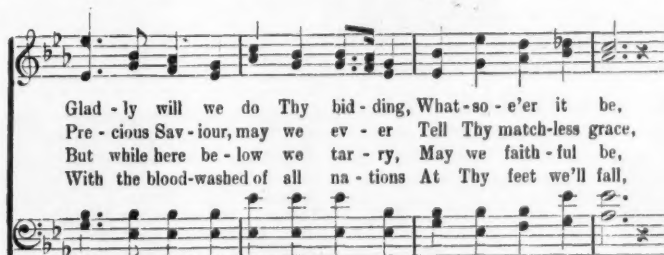
DAVID W. PETERSON.



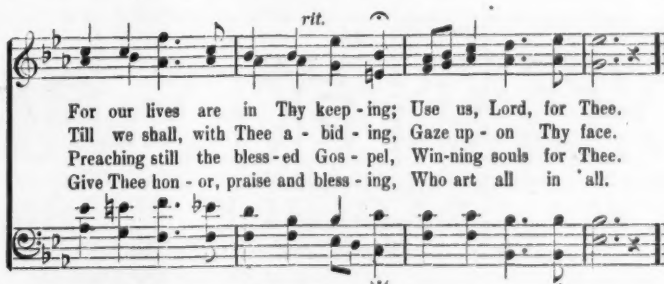
1. For - ward in Thy strength, our Sav - iour, An - swer - ing Thy call,
2. On the cross Thy blood has bought us, -- Paid the price of sin,
3. Bless - ed is the glo - rious prom - ise That Thou wilt ap - pear;
4. When at last the race is o - ver And the vic - t'ry won,



Go we forth to fields of la - bor, Giv - ing Thee our all;
And our lives are filled with bless - ing Since Thy love came in;
We shall be caught up to meet Thee—May the day be near!
Then to Thee we'll give the glo - ry, Fa - ther, Spir - it, Son!



Glad - ly will we do Thy bid - ding, What - so - e'er it be,
Pre - cious Sav - iour, may we ev - er Tell Thy match - less grace,
But while here be - low we tar - ry, May we faith - ful be,
With the blood - washed of all na - tions At Thy feet we'll fall,



For our lives are in Thy keep - ing; Use us, Lord, for Thee.
Till we shall, with Thee a - bid - ing, Gaze up - on Thy face.
Preaching still the bless - ed Gos - pel, Win - ning souls for Thee.
Give Thee hon - or, praise and bless - ing, Who art all in 'all.

Copyright, 1925, by David W. Peterson.

in the neighborhood of \$50,000.

The music work of the Institute is now carried on by a staff of ten teachers, representing the strongest personnel in the history of the Institute; five are instrumental teachers, three deal with the voice and two are class teachers in the subjects of notation, harmony, sight reading, composition, normal training and choir conducting. The class teaching is free, but a low charge is made for private voice and instrumental lessons. There are also classes in voice training and piano teaching, but for these no charge is made.

The class work is continued as heretofore on the foundation laid for it in the long years of service of the well-known D. B. Towner, Mus. Doc. It is the opinion of good judges, that his method of teaching is for thoroughness and achievement second to that in no conservatory in the country.

Speaking of the work of the students, it is a pleasure to know that not a few graduates have gone forth with unusual ability to write gospel hymn music, of which today there is a real need, the great composers of the past, Sankey, McGranahan, Excell, Towner and others having nearly all passed away, with the outstanding exceptions of Mr. Stebbins and Mr. Gabriel. One of the recent

graduates of the Institute is director of music in a large Methodist church in Elgin, Ill.; another is a voice teacher in a Kentucky college; a third is associated with the leading evangelist in Iowa; a fourth has charge of the music work in a normal school in North Carolina; a fifth is the director of music at Southwestern Theological Seminary, of Fort Worth, Tex., where he has built up a strong school of music from a very small beginning.

Students continually report conversions resulting from the gospel in song; 49 in one place recently, 71 in another, 63 in another. Other students who have gone as missionaries to Africa, China, India and elsewhere, testify to the use they have been able to make of the instruction in music received in the Institute and thank God for it.

Further information concerning the subject will be found in the catalogue of the Institute, a copy of which will be sent free on application. Address the Moody Bible Institute, 153 Institute Place, Chicago, Ill.

COURTESIES

The Institute accepted an invitation from the Pittsburgh Theological Semi-

nary of the United Presbyterian Church of North America to be represented officially at its centennial celebration in May, 1925, and conferred the honor of such representation upon Rev. Elbert L. McCreery, M. A., a minister of that church, member of the Institute Faculty, and Director of the Pastors Course.

RECENT MISSIONARY SAILINGS

In March, Samuel Decker, '24, I. Wesley Clark, '22, and Mr. and Mrs. August B. Holm, '24, sailed for South America, under the Inland South America Missionary Union. Rebecca Hoover, '24, and Paulsen Root, '20, sailed for Central America under the Central American Mission. Mr. and Mrs. John Entwistle, '21, sailed for India under the India Christian Mission. Fred Lasse, '24, and Matilda Noweck, '18, sailed for Africa under the Africa Inland Mission. In April, Mary Epp, '23, sailed for Bolivia, S. A., under the Canadian Baptist Board. Leslie Tullar, '24, Joseph McCaba, '24, Harry J. Harling, '24, and John Bierworth, '23, sailed for Africa under the Sudan Interior Mission.

STUDENTS OF OTHER DAYS

O. H. Gerstenkorn, '17, pastor of the Baptist church, Plymouth, Ill., recently conducted an evangelistic campaign in the Clementine Memorial Presbyterian church, Springfield, Ill., of which J. C. Murdoch, '18, is pastor.

A. E. Groeneveld, '14, is pastor of Community Congregational Church, Eau Claire, Mich.

Wayne A. Monroe, '22, Barton, Ind., is state representative for the Sunday School Union.

Mrs. Rocca (Mary de Michele, '17) is assistant to the pastor of the Moody Italian Mission, Chicago, of which Antonio P. Scorza, '23, is pastor.

Among the recent guests at the Moody Bible Institute were three Baptist pastors: W. Norman Liddy, '06, of Emmanuel Baptist Church, Buffalo, N. Y.; P. O. Jensen, '15, of the Baptist Church, Louisville, Ky., and William Graf, '06, Cleveland, O.

Carel Hamel, '19, as a traveling evangelist for the League for Evangelization in Netherlands East Indies, served numerous congregations on the islands of Java and Madoera.

Cecil Thorne Allin, '24, has been ordained to the ministry and is serving four home mission churches in the western part of South Dakota.

MARRIED

John A. Huggins, '22, and Janet A. McNabb, Dec. 10, 1924, Jos. N. Nigeria. William O. Murrell, '25, and Esther Barker, '21, Institute employee, April 23.

PALMER CHIROPRACTOR
Hours: 1 to 6, & 7 to 8 p. m. Residence calls. Spinalgraph. X-Ray by appointment. Special rate to Institute Students.
JOHN W. DUVALL, D. C.
Phone—Diversey 6046
1714 N. LaSalle St. Chicago.

BILHORN the Best on Sale
FOLDING ORGANS
28 Styles, Beginning with A. We Guarantee. Send for Catalog. Makers of the famous Hand & Play Oak Cases.
BILHORN BROS.
138 West Lake St. Chicago, Ill.

CHURCH PEWS
By the Best Equipped Church Furniture Plant in America
Get particulars from us before purchasing.
Manitowoc Church Fur. Co.
Waukesha, Wis.

OBJECT LESSONS OF SCRIPTURE
"THE LITTLE HANDMAIDS OF THE BIBLE."
12 pamphlets. Illustrated. No. 1 to 12. 12 object lessons in each pamphlet. The set of 12 for \$1.00. Get the twelve. Price, 15c each, postage 3c extra. Order by number. Rev. Chas. Eickensberg, 4020 N. Hermitage Ave., Chicago, Ill.

THE HARVEST TRULY IS PLENTIEOUS
A Native Trained Christian may be supported in various parts of the world in the work of God, for from \$15 up to \$600 a year. Would you love to go work with your Lord? Write for free literature. Paul H. Tabor, Sec., Box M, 2007 Foster Ave., Brooklyn, N. Y.

A New Book
KEYBOARD HARMONY
By CAROLYN ALDEN ALCHIN
Trains one to transpose, improvise and harmonize melodies of the keyboard.
Written by one with practical experience in church work. Published in three parts. Parts I and II ready. Price, 50 cents each. Order from
MISS C. A. ALCHIN
1233 South Hoover St. Los Angeles, Calif.

Individual Cups
Over 50,000 churches use Thomas Service. Self-collecting Tray saves one-fourth cost of others. Catalog and Trial Free.
Thomas Communion Service Co. Box W Lima, Ohio.

TYPEWRITERS
LOWEST PRICES
ADDING MACHINES—CHECK PROTECTORS—DUPLICATORS
NEW REBUILT USED
All Makes—Standard—Portable
Special Discount to Pastors, Christian Workers and Students
WALTER C. LOTHROP, Phone Central 0943, 26 S. Wells St., CHICAGO

A REAL SURPRISE in BIBLE STUDY
NEW AND ENTIRELY DIFFERENT
No time and energy wasted with conventional and other books. All necessary helps in one convenient volume. Self-explanatory. Contains a unique easy reference system. Has a wonderful Test Cyclopedia containing many new and striking features not to be found in any other book. Saves time and labor.
NO SEARCHING FOR REFERENCES AND HINTS
Rapidly replacing other Bibles. Used and praised by such men as Dr. Chas. E. Jefferson, Dr. Giffith Thomas, Martin L. Lawrence, "Her" Trotter and scores of others. Send for descriptive book.
D. R. KIRKBRIDE BIBLE CO. D362, Indianapolis, Ind.
SOLICITORS WANTED

Moody Bible Institute Monthly

The Gospel in Print

William Norton

THE BOOK THAT INFLUENCED ME MOST

A most wonderful and blessed experience came to me through the reading of Frances Ridley Havergal's book, *Kept for the Master's Use*. When quite a little girl my heart had been given to my Saviour, but I had never fully trusted my life to Him; I was not all for Jesus—too much of self remained. My life seemed empty and useless, and so I went on in my old way missing the blessing He has for those who completely trust Him. I think the thing that kept me from wholly yielding my life to my Lord was that I felt that He might want me to be a missionary, and although friends whom I loved were serving Christ in far-off countries and I admired them, my mind was firmly made up that I would not be a missionary. Sometimes I longed to seek Him and give Him my all. I did ask Him to take my life, but saying and doing are different things, and I was not willing to go where He would send. I wanted to give it to Him on conditions,—He wanted it unconditionally.

It was while on my summer vacation the question was at last settled, and I have been unspeakably happy ever since. I was looking for something to read and came across a small volume, old and much worn. The title was written in plain gold letters, *Kept for the Master's Use*. Something more than curiosity prompted me to draw it from the shelf. I feel sure the Lord placed that book within my reach, and caused a friend to be near at hand, one who knew the Master and who served Him with all her heart, whose life was indeed kept for His use. We went hand in hand from the room, my friend saying that she would read the book aloud. I have thanked God many times since for the Christian friend who read, talked, and prayed with me that morning.

In the first chapter, "Our lives kept for Jesus," the author pleads with her readers to trust their lives to the Lord. But how many, having asked Him to take their lives, do not trust Him to keep them. It is one thing to take, another to keep, and He is able to keep our lives close to His precious side, if we but trust Him. I pondered over this, but the following paragraph helped me more than any other. "We can no more trust and keep trusting than we can do anything else of ourselves. Even in this it must be Jesus only. Cease the effort, drop the burden, and entrust to Him your trust." Oh, if I could only tell you the feeling I had when this paragraph was concluded. Well, I ceased the effort then and there, and going to our room, we opened our hearts to the Lord. I shall never forget that morning when Jesus came into my life to reign supreme. I no longer felt trou-

bled about the mission field. My hands, feet, lips, voice,—my all—were given into His keeping, and for His service.

A consecrated life cannot and does not wish to be idle. Doors of service immediately opened. The next Sunday at church, a missionary from India spoke, telling of the need of workers among the people of India. At first I felt very uncomfortable, and then I felt that God was pleading with me and I must respond to His call. Bowing my head I told Him I was willing if He wanted me. My Bible was lying on my lap and opening it at random my eyes fell on this verse of the forty-third chapter of Isaiah, "Ye are my witnesses, my servant whom I have chosen." Could I wish for any plainer answer? He has called me to work in His vineyard and I am eager to follow my Master where He leads.—V. L. Tassell, in the *S. S. Times*.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from April 1 to 30, 1925, inclusive:

Alaska Book Fund: To 1 point in Alaska: 36 Colportage Library books.

Army and Navy Book Fund: To 1 point in one state: 100 Pocket Treasuries.

Fire Station Book Fund: To 1 point in one state: 30 Evangel Booklets.

Hospital Book Fund: To 41 points in twenty-six states and 3 points in Canada: 1,295 Colportage Library books, 560 Emphasized Gospels, 1,832 Evangel Booklets, 1,978 Pocket Treasuries, 5 Testaments, 1,480 tracts.

India Book Fund: To 1 point in India: 40 Colportage Library books, 56 Evangel Booklets, 50 Pocket Treasuries.

Latin America Book Fund: To 41 points in thirteen countries: 1,533 "The Way to God," in Spanish, 1,380 "All of Grace," in Spanish, 130 Spanish Gospels.

Lumber Camp Book Fund: To 4 points in three states: 119 Colportage Library books, 20 Emphasized Gospels, 158 Evangel Booklets, 600 Pocket Treasuries.

Miners' Book Fund: To 1 point: 9 Evangel Booklets, 20 Pocket Treasuries, 175 tracts.

Mountain Book Fund: To 7 points in six states: 101 Colportage Library books, 123 Evangel Booklets, 110 Pocket Treasuries, 12 tracts.

Pioneer Book Fund: To 11 points in four states and 3 points in Canada: 335 Colportage Library books, 829 Evangel Booklets, 280 Pocket Treasuries, 5 Testaments, 500 tracts.

Prison Book Fund: To 62 points in thirty-five states: 3,117 Colportage Library books, 800 Emphasized Gospels, 3,468 Evangel Booklets, 3,211 Pocket Treasuries, 310 tracts.

Railroad Men's Book Fund: To 1 point 24 Colportage Library books, 22 Evangel Booklets, 20 Pocket Treasuries.

The total amount of literature sent on the above Book Funds during April is as follows: To 130 points in forty-six states, 6 points in Canada and 42 points in fourteen foreign countries: 7,980 Colportage Library books (including 2,913 in Spanish), 1,510 Emphasized Gospels (including 130 in Spanish), 6,527 Evangel Booklets, 6,369 Pocket Treasuries, 10 Testaments, 2,477 tracts.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association.

The following contributions have been received from April 1 to 30, 1925, inclusive:

Alaska Book Fund: 5 Contributions, \$26.00; **Army and Navy Book Fund:** 1 Contribution, \$5.00; **Hospital Book Fund:** 41 Contributions, \$253.97; **India Book Fund:** 1 Contribution, \$5.00; **Latin-America Book Fund:** 51 Contributions, \$252.90; **Lumber Camp Book Fund:** 22 Contributions, \$81.00; **Mountain Book Fund:** 31 Contributions, \$187.40; **Pioneer Book Fund:** 28 Contributions, \$163.51; **Prison Book Fund:** 63 Contributions, \$440.36; **Seamen's Book Fund:** 1 Contribution, \$5.00; **Free Tract Fund:** 1 Contribution, \$15.00.

Communion Ware of Quality
Best materials. Finest workmanship.
ALUMINUM or SILVER PLATE
INDIVIDUAL CUPS. Lowest prices. Send for Illustrated Catalog.
INDIVIDUAL COMMUNION SERVICE CO.
Room 307 1701-1703 Chestnut Street, Philadelphia, Pa.

Eastern Methodist

Published weekly and edited by

L. W. Munhall and Able Assistants

236 Harvey St., Germantown, Philadelphia, Pa.

\$1 a Year In Advance

It stands for the Bible as the Word of God and uncompromisingly for the historic faith.

GOSPEL TENTS

SMITH MFG. CO. DALTON, GA.
26 Years in Business

Friends and the Friend

A helpful booklet showing how to prove oneself a friend, and how to win and keep friends.

VEST POCKET EDITION

Ten Cents the Copy, Postpaid

Buy your copy now and also receive leaflets concerning our other publications. Address: William Porter Townsend, Publisher, Lock Box 121 Plainfield, New Jersey

VICTOR Portable STEREOPHON
has established the world wide standard of Projection Excellence.
HUNDREDS OF ILLUSTRATED LECTURES FOR RENTAL
Victor Animatograph Co.
307 Victor Bldg. Davenport, Iowa.
WRITE FOR SPECIAL EASY TERMS

Women Insist on Rustoff

It will remove stains of rust, ink, fruit and medicine. Follow directions.

Ask your druggist for it.

Rustoff Co. Bradford, R. I.

Beautify Furniture
Protect Floors and Floor Coverings by attaching the Glass Onward Sliding Furniture Shoe to all furniture, both wood and metal.
If your dealer will not supply you write
ONWARD MFG. CO.
Menasha, - - Wisconsin

Gladiolus, Dahlia, Iris

Georgious Gladiolus. Giant Mixed. 30 for \$1 or 100 for \$3.00.

Rainbow Mixture, 40 for \$1 or 100 for \$2.

Dahlia. Get our list of Exhibition Giants. Also accidental Mixture. All different. 12 for \$1.00.

German Iris, all colors, 12 for \$1.

All Postpaid.

R. J. GIBBINS

Mt. Holly,

N. J.

MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE; Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittances should be sent by bank draft or postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

Clubs of five or more, \$1.50 a year each.
Five or more copies of one issue, 15 cents a copy.
Change of address—in sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

Moody Bible Institute Monthly

Publication Office, Mount Morris, Ill.
Editorial and Executive Offices: 153-163 Institute Place, Chicago.

Entered as second-class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

Where to Get What You Want

Advertising under this heading, 4 cents a word. Minimum, 60 cents.

ADDRESSING MACHINES

ADDRESSING MACHINES, MIMEOGRAPHS, Rotospeeds, Neostyles and other devices for getting out mail advertising at about half new cost. The Pruitt Company, Dept. M B, 117 N. Market St., Chicago.

ADVERTISING NOVELTIES

PRINTED SCRIPTURE PENCILS SOLVE SOME Sunday-school and church problems. Stamp, S. R. Grabill, Lancaster, Pa.

AGENTS WANTED

AGENTS—WRITE FOR FREE SAMPLES, SELL Madison "Better-Made" Shirts for large Manufacturer direct to wearer. No capital or experience required. Many earn \$100 weekly and bonus. MADISON MGRS., 564 Broadway, New York.

AGENTS WANTED TO ADVERTISE OUR goods and distribute samples given to consumers; 90c an hour; write for full particulars, American Products Co., 2579 American Bldg., Cincinnati, Ohio.

AGENTS—TO TAKE MAIL ORDERS FOR "Happy Talks" or Christian Character Building. A wonderful book, full of life and wit. Contains 52 illustrative talks, 75 stories for preachers, public entertainers, Sunday school superintendents and teachers to boys and girls. Indorsement circular free. Louis R. Schultz, 1110 Oakland Ave., Milwaukee, Wis.

BALSAM PILLOWS

SLEEP ON FRESH PICKED BALSAM PILLOW, filled with sweet breath of the Adirondacks; soothing and refreshing in the sick room; excellent gift for sweetheart and friends; 3 lbs. \$1.50; cretonne cover; postage paid; remit with order. Hannah Payne, No. 4, Raquette Lake, N. Y.

BIBLE CHART

BIBLE CHART: "THE HISTORY OF REDEMPTION." A great aid to grasp of Bible's contents. 50c each. If not satisfied, price returned. The Living Water Press, West Ave., Montwait, Framingham, Mass.

BIBLE INDEX

CONSERVE YOUR TIME AND ENERGY. A dozen illustrations you can put your hand on are better than a thousand you can't locate. Preachers, teachers, need SIMPLIFIED, INEXPENSIVE system for indexing. Let one who has been obliged to perfect short-cut efficiency methods in Christian work share with you simple plan that saves time as well as disposition. Keith L. Brooks, 536 S. Hope St., Los Angeles, Calif.

BOOK BINDERY

BIBLES REPAIRED OR REBOUND AT A reasonable price. Satisfaction guaranteed. E. Holmgren Book Bindery, Coloma, Mich.

CHURCH FURNITURE

GET YOUR CHURCH FURNISHINGS FOR half of "Trust's" price. Pulpits, chairs, pews baptismal fonts. Your old furnishings taken on account. Redington Company, Scranton, Pa.

CHURCH SUPPLIES

COLLECTION ENVELOPES, 8 CENTS PER carton of 52. Write Dufold-Trifold Company, Trenton, N. J.

CUT THIS ADVERTISEMENT OUT

CUT THIS ADVERTISEMENT OUT, SEND with your address and five cents (stamps accepted), to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive John's Gospel, with map and method of interesting others in Bible reading. Tested fifteen years. It works.

DUPLICATOR DEVICES

STENCIL DUPLICATING OUTFIT—\$2.50, \$3.00, \$4.00. Complete. Typewriting, Handwriting. Returnable. Primos Specialty Co., 3-B, Primos, Pa.

MIMEOGRAPHS, ROTOSPEEDS, NEOSTYLES. Addressing machines, and other devices for getting out mail advertising at about half new cost. The Pruitt Company, Dept. M B, 117 N. Market St., Chicago.

EVANGELISTS AND SINGERS

BACK TO THE BIBLE REVIVAL CAMPAIGNS. Make your engagements early. Conducted by Evangelist J. J. Pease, Battle Creek, Michigan.

FUNDAMENTAL PASTORS; SEND NAME, Address, and Denomination for free folder; if you desire real blessing for your people, Ira P. Dean, R. 5, Harrisburg, Penna.

DR. WILLIAM R. DODD, PRINCETON GRADUATE, Fundamentalist. Experienced pastor, Bible teacher and evangelist. References. Write for Bible Conference, or Revival dates. Home address, 4522 North 19th St., St. Louis.

"THE MASTER'S SERVANT AND THE PASTOR'S servant. The Lord has loaned His servant a great voice." Address J. W. Maxwell, Belgrade, Mo. Pastors' evangelistic singer, speaker and personal worker.

WHY DON'T YOU SECURE EVANGELIST W. H. Davis to assist you in your Evangelistic Meetings? 7 years' experience in the Evangelistic work. Testimonials gladly furnished. Evangelist W. H. Davis, Box 244, Chattanooga, Tenn.

REV. J. W. BURKHOLDER, JR., PLAIN, FORCEFUL evangelist, fundamentalist, interdenominational. Booking dates for fall and winter campaign. Small and country churches. Term, free-will offerings and entertainment. Write for open dates. East Earl, Pa.

EXTRA MONEY

EARN \$25 WEEKLY, SPARE TIME, WRITING for newspapers, magazines. Experience unnecessary. Copyright book free. Press Syndicate, 1057, St. Louis, Mo.

FLOWER GARDEN

GROW A GAY FLOWER GARDEN! SOW THE Famous Sunbeam Flower Seeds. 20 favorite varieties mailed, \$1.00. Sample free, std-add. envelope. Tester's 1098 Breese, Pasadena, Calif.

GLUE

WATER PROOF GLUE—WHITE POWDER—mixed with cold water. Good for all kinds of work. Will stand boiling, baking, soaking and no separation. Sample pkg., 15c, 25 lb. drum 4 1/2 lb. F. O. B.; one pound only 75c postpaid. B. J. Seeley, Medina, N. Y.

HEALTH FOODS

VIM, VIGOR, VITALITY — A MATTER OF food and knowledge. We are specialists in Health Foods. Appliances and Books of Enlightenment. Write today for free literature. Hercules Hygienic Supply Co., 519 N. Central Ave., Chicago, Ill.

MUSIC

SWEET MEMORIES OF A TRUSTFUL LIFE? By Rev. J. W. Tamblin, Brachlake, Pa., \$1.00.

MUSIC COMPOSED, PRICE REASONABLE. Send your poem. Dr. Wooley, Cleveland Ave., Buffalo, N. Y.

HARMONY COURSE FOR PIANO STUDENTS, excellent opportunity. Write B. P. Smith, Correspondence Studio, 6 Water Street, Warren, Pa.

NOTE BOOKS

FEATHERWEIGHT RING MEMO BOOK REFILLS easily. Size 4 1/2 x 3 1/4, inexpensive, Sample 20c. Extra Refills 2 for 15c. WOODSEAF BOOK CO., ARLINGTON, N. Y., Dent, 1.

OLD MAGAZINES

WANTED BACK NUMBERS OF THE MOODY Monthly for free distribution. Tunus Parrott, Route 1, Box 115, Wichita Falls, Texas.

PASTORATE WANTED

BAPTIST FOUR YEARS TRAINING BIBLE Institutes desires pastorate. Rev. McKee, Flinton, Pa.

POSITION WANTED

CHRISTIAN MAN NOW EMPLOYED NIGHTS desires permanent day position. Shipping, warehouse or clerical duties. Well recommended. Non-smoker, abstainer, active, intelligent, adaptable, slight selling experience. Address Box W. P. Moody Monthly.

PRINTING

WEDDING ANNOUNCEMENTS—IF INTERESTED write Colonial Printing Co., Mansfield, Ohio.

PRINTING PRESS

PRINT YOUR OWN CARDS, STATIONERY, circulars, paper, etc. Complete outfits, \$8.85; Job Presses, \$12, \$35; Rotary, \$150. Print for others, big profit. All easy, rules sent. Write for catalog, presses, type, paper, etc. Press Company, A-25, Meriden, Conn.

STAMMERING

STUT-T-T-T-TERING AND STAMMERING. Cured at Home. Instructive booklet free. Walter McDonnell, 132 Potomac Bank Building, Washington, D. C.

STEREOPTICON SLIDES

STEREOPTICON SLIDES—"STORY OF PILGRIM FATHERS," "Some Mother's Boy," "Moses," "Joseph," "David," "Paul," "Life of Christ," "Esther," "Boy Scouts," "Ben Hur," "Other Wise Men," "Quo Vadis," "Passion Play," "Ram's Horn Cartoon," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps." Numerous Evangelistic Sermons (illustrated). Card brings complete list. Willis P. Hume, North Tonawanda, New York.

STUDY BY CORRESPONDENCE

MEN, 18 TO 35. BECOME RAILWAY MAIL clerks. Commence \$1900 year. Common education sufficient. Sample examination coaching—free. Write today. Franklin Institute, Dept. E146, Rochester, N. Y.

SUMMER HOMES

FUNDAMENTALISTS ATTENTION! NEW furnished Modern House, Historic Plymouth, Massachusetts, by ocean. Rent: July and August, \$300. Garage space. Also, pleasant summer farm house, nearly furnished. Beautiful location, Derry, N. H., with hills, woods, fields, birds, berries, some fruit. Rent for summer, \$200. Address Youngs, Box 225, Plymouth, Mass.

TYPEWRITERS

TYPEWRITERS, ALL STANDARD MAKES \$10 up. Fully guaranteed, free trial. Write for complete illustrated lists and special reduced prices. Northwestern Typewriter Exchange, 121 North Francisco Ave., Chicago.

TYPING

"TO AID WRITERS. WILL CORRECT AND Type Manuscripts, 50c for 1000 words. Send Yours. W. J. Bennett, M. A., Arkport, N. Y., Route 3."

TRACTS AND BOOKS

DID THE POPE CHANGE THE SABBATH? Concisely answered "No." Full historical proof. Twelve page tract. Free. State number wanted. Northern Gospel Mission, Virginia, Minnesota.

"HELPS FOR PREACHERS"—MONEY MAKING; Money Saving; Entire Collection 50c. Guaranteed to satisfy. Circular free. Rev. A. E. Beyler, Wyandot, Ill.

FOR SALE BOOKS—LIKE NEW—CHRISTIAN Worker's Commentary (Gray) \$1.75. Your Study Bible (Waddell) 75c; Hudson Taylor in Early Years, \$1.75. Henry Trogler, 169 Melrose St., Brooklyn, N. Y.

TWO WONDERFUL BOOKS—TRUE STORIES: Does God Answer Prayer? "Sister Abigail" Says YES! Fifty cents and ten cents. Little is Much When God Is In It. 25 cents. Stamps accepted. Sword & Shield, 50 East Huron St., Buffalo, N. Y.

FROM THE BALL ROOM TO HELL AND THE lure of the dance. These great Faulkner Books combined form mightiest weapon against modern dance evils. Religious workers should scatter it by millions. Great agency proposition. 35c 10 copies, \$2.50. B. S. Steadwell, Publisher, LaCrosse, Wis.

ROMANS THREE—STRIKING EXPOSITION in 26 chapters—56 pages. Clear type, 12c. 12 copies \$1. J. N. DABRY'S New Translation of the Holy Scriptures. India paper, \$3.75. Better quality bindings at \$6.50-\$8.25-\$12.50. A precious, dependable, and beautiful Book. No library is complete without it. HUNTER BEATTIE, 25 Montleith Row, Glasgow, Scotland.

WANTED NAMES

FOR A LIST OF 10 CORRECTLY WRITTEN names and addresses of adult Christians (living in U. S.) interested in good, sound, Scriptural literature. I offer two helpful booklets for each list sent in. Evangelical Literature Supply Depot, 169 Melrose St., Brooklyn, N. Y.

Moody Bible Institute Monthly



**The Presbyterian Banner
(Pittsburgh) says:**

"It is Scarcely Creditable either to the intelligence or the sense of fair play of any one who without examination rejects these prophetic teachings, so sure of himself that he will not expose himself to chance rays of prophetic light that might visit him if he were carefully to ponder such a book as this."

This is said of Dr. James M. Gray's

A Text Book on Prophecy

The Continent says:

"It is One of the Best Books of its kind, and displays Dr. Gray's kindly spirit."

Samuel Edward Long, M. A., D. D., professor of Biblical Literature and Homiletics, and college pastor in the Indiana Central University, has given this book a prominent place in the collateral reading of his students.

215 pages, cloth, \$1.25

Bible Institute Colportage Ass'n
822 N. La Salle St., Chicago, Ill.

Our Home

A Magazine Promoting Family Worship

Published Monthly for

THE FAMILY ALTAR LEAGUE

17 North La Salle Street

CHICAGO, ILL.

**A program for every day in the year
including suggested prayers**

Special trial subscription—four months for \$0.25

REGULAR SUBSCRIPTION PRICE \$1.00 PER YEAR

Listen in Mondays and Fridays 6:50 to 7:00 p. m. "OUR HOME" Family Worship Program from WMAQ and send appreciation card to the Chicago Daily News. Thank you.

OPPORTUNITY SPELLS RESPONSIBILITY

When an opportunity for blessing crosses your pathway no one is so responsible for taking advantage of it as yourself. Thousands have already regretted that they have not taken advantage of what was offered for Bible study by correspondence in the Moody Bible Institute.

Your Last Opportunity Might Be Today!

The Correspondence School of the Moody Bible Institute is prepared as never before to meet the demands of students. The equipment for the work both physically and as to personnel has been increased in anticipation of many more students.

A larger proportion of the enrolled students is doing work than ever before, and the number of people completing courses is greater than before, proving the educational value of the work.

Surely the taking of some one of the following courses will bring you a great blessing:

Synthetic Bible Study

Bible Chapter Summary

Introductory Bible

Bible Doctrine

Fundamentals of Christian Faith

Christian Evidences

Practical Christian Work

Evangelism

World-Wide Missions

Scofield Bible Correspondence

Send for the new bulletin with application blank

The Moody Bible Institute Correspondence School

Dept. T.J. 153-163 Institute Place

Chicago, Ill.

MOODY BIBLE INSTITUTE — LIFE — ANNUITY CONTRACTS

There are many Christians who have something laid by which they would like to have used for Christian work at their death, but who need the income from it while they live. They may suppose the best they can do is to dispose of their property by will. But too often wills are successfully contested and the wishes of the deceased thwarted. This difficulty is overcome in an Annuity Contract, for the donor is his own executor. The funds thus invested are held until the death of the annuitant, and then used in meeting the cost of training students at the Institute. Thus the present needs of the donor are met and also the future needs of the Institute.

Write for a free copy of the new Life Annuity circular just off the press. Address The Moody Bible Institute, Box M6, 153 Institute Place, Chicago, Ill.

"GIVE WHILE YOU LIVE"

Ye That Labor and Are Heavy Laden

To such Christ said, "Come unto Me." Judging by the testimonials received from those who have attended The Moody Bible Institute Summer Course and conferences of past years, the presence of Christ's Spirit has been very manifest and there is no reason to believe that such will not be the case again this summer. The Institute has provided for several gatherings of Christians during the coming months where any who are carrying either spiritual or physical burdens will have ample opportunity to commune with Christ and find relief. We invite the attention of all to these as listed below.

SPECIAL SUMMER COURSE at

The Institute, July 7-31

Des Moines, Iowa, June 14-21

Hendersonville, N. C., July 26-Aug. 9

Eagles Mere, Pa., July 11-20

Ocean City, N. J., Aug. 5-16

Cedar Lake, Ind., July 19-Aug. 2

Colorado Springs, Colo., Aug. 16-30

Montrose Ministerial Institute at Montrose, Pa., July 20-30

The list of speakers contains the names of such noted Christian leaders as James M. Gray, John McNeill, Wm. P. White, R. A. Torrey, Henry Ostrom, J. C. Massee, George E. Guille, Harold Paul Sloan, J. A. Sutherland, Thornton Whaling, J. E. Jaderquist, C. E. Hurlburt, Pastor (D. H.) Dolman, J. Richie Smith, H. A. Ironside, C. H. Woolston, L. S. Keyser, Louis Entzminger and others.

To secure the illustrated bulletin, giving complete details of all of these, address The Moody Bible Institute, Box M-6, 153 Institute Place, Chicago, Ill., and mention the attraction in which you are particularly interested.

